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[FOR THE STANDARD.]

SLAVERY NOT DEAD.

BY SALLIE HOLLEY.

Up to the time that Emancipation was actually proclaimed, most people quieted their ease-loving consciences with the assurance that slavery would come to an end in "God's own good time." But no one who felt for those in bonds as bound with them, ever could so flippantly dismiss all responsibility for their continued woes. To the soul of an earnest, faithful Abolitionist, working in the light and love of freedom, it was a sentiment worthy only of an atheist. It was the priest and Levite passing by on the other side, refusing even to look on the affliction of the slave. The Abolitionists applied the test of Jesus' parable, "who is my neighbor," to the plundered and beaten black man left half dead, that any good Samaritan might see and help, all the way from Washington to New Orleans. But priest and statesman said, "God will take care of him in His own good time." It was the answer of the selfish and worldly and slothful, when bidden to the feast in the kingdom of Justice and Liberty of which only those can partake who have done the work needful to prepare it—"I pray thee have me excused." "Slavery will be done away in God's own good time." It was the quenching of the spirit of Liberty, which is instant in its demands, saying, "To-day if ye will hear His voice, harden not your hearts." Has human nature outlived these temptations? Are we lifted above their power by the furnace blast of war that came to transform the Nation into the outward declaration of Freedom? The form which this old Satan takes since the surrender of open armed rebellion, is "O! Slavery is dead!" "There is no need of an Anti-Slavery Society!" "The whole country is abolitionized!"

When Mr. Higginson began his speech in New York the other day with the confident assertion that "Slavery is dead" it was a shock which reason more and more confirms. Then too, his illustration from the powerful story of Dickens, only proves the mistake that "Marley was dead," for never was Marley more vitally alive than in his power to reveal to old Scrooge the terrible retribution that overtook his selfish and miserly life. It contradicts all experience of sin to suppose such a gigantic crime as American slavery could die in the five years that have followed its nominal abolition. No one now wrestling at the South—in actual conflict with the demon that struck at the Nation's life, carrying down in blood and horrors, half a million Northern freemen, with their President, could respond to the declaration that "Slavery is dead;" and when the next day, a woman from Lousiana, spoke her thrilling denial (Mrs. Cora Daniels in the business meeting) I remembered from how many other anxious hearts the same testimony comes, that slavery is still alive, plotting with purpose, and hope too, to defeat the cause of freedom.

I thought of the statement of my friend, the Superintendent of Freedmen's Schools in Texas, a year ago, that more loyal men had been murdered in Texas since the war than at the second battle of Bull Run. When his private letter got into print at the North and was doubted, Mr. Wheelock called on the lamented Gen. Griffin for confirmation. The General said, "certainly! there are the records; any one can count them!" Let the ghosts of a thousand assassinated Union men in Texas, and never an arraignment or trial of a single murderer, answer it slavery is dead! Was slavery dead in Georgia when its Ku Klux Klan murdered Ashman not two months before Mr. Higginson's speech?

Is slavery dead in Virginia when the mob of college boys, over whom Lee presides, threaten the life of a quiet teacher of Freedmen—with every insult and show of violence, and force him to leave?

We stuff our ears to the cries of the massacred at New Orleans, and the victims of innumerable outrages all over the still slavery cursed soil of the South, with this delusive chant that "Slavery is dead." It lulls many a soul to dangerous sleep that needs the girding of all its powers to sternest battle with a terrible, wily foe lurking in the White House—under the gown of the Supreme Court vigilantly clutching at every post and office of power North and South, seeking to regain its old mastery in politics, and its only half-loosened grip of the black race. I wonder how any feeling heart or earnest mind *can* put a feather's weight of influence against the most vigorous, ceaseless effort to deal slavery the death-blow, in the face of all the injustice, the cruelty, the venom it yet has life enough to persecute its hapless victims with! Well may Mr. Sumner exclaim, "Alas! for that race so long oppressed, plunged into a hell of torment. I offer them at this terrible moment the sympathy and fellowship of a heart that suffers with them!"

And freedom's unquailing friend, Thaddeus Stevens, said, "I have been informed of twenty cases, in which men have been held in bondage and are now serving in it. One case is in Florida where our Commissioner of the Freedmen's Bureau informed me that he had seen six of them sold for twenty years. How do they do it? They pass a law that any man guilty of assault and battery shall be sold into slavery twenty years. Then they go into the streets and if a white man jostles a black man or a black man jostles a white man, he is taken directly into court, convicted of assault and battery and sold twenty years into slavery. There are hundreds, this day, in the Southern States who are serving as slaves on just such contrivances."

What a horrible mockery to assert that "Slavery is dead!" Impeachment has failed because slavery is *alive*. The Chicago platform does not risk universal or even impartial suffrage because slavery is yet *alive*, and has its ally in every Northern State yet tested, Connecticut, New Jersey, Ohio, Michigan and *Kansas*, all leaving black men the victims of proscriptive prejudice, hate and wrong, just as before the war. Even the Empire State, saved from Seymour by its few thousand colored votes, is likely, after two terms of Fenton, to keep her slavery-prompted proscription in force the next twenty years.

A correspondent of a Cincinnati paper describes a scene he witnessed in Kentucky last February: "Yesterday while passing by the Court-House, my attention was attracted by a large body of people, both white and colored, gathered about the door. I asked the cause and was told there were two colored women to be sold. I actually saw a colored woman standing on the auction block to be sold to the highest bidder. After this woman was sold, the second one was ordered to stand up on the block, and she too was sold to the highest bidder.

THE POLITICAL SITUATION.

To the Editor of the Standard:

WASHINGTON, D. C., June 30th, 1868.

THE approaching Presidential election will be the most important one that has occurred during the existence of government. The questions involved are more far reaching in their effects upon the future of humanity and freedom than any heretofore submitted for determination at the ballot box. Millions of people yet unborn will be affected by the result, and Nations not now united to the Republic by legal ties will be influenced in their future career by the solution, then made of the questions involved in the canvass. In that canvass two political party organizations, the Democratic and Republican parties, will contest for National rule, and upon the success of one or the other of those parties will depend the solution of the questions involved. Should the Republican party succeed in electing their nominees by the aid of the Radical earnest men of the Nation, justice will hereafter sit enthroned in seats of National and State legislation, and peace, prosperity and National Union again bless the Land. Should, however, the mis-called Democratic party succeed in obtaining possession of the government, the Nation will assuredly be subjected to long years of bloody strife. Such will be the result of Republican party success, and such that of the success of the Democratic party.

Now I may be considered unfair in my assertions, and looked upon as attempting to play the demagogue, but I am satisfied facts will bear me out in my position. To judge correctly of the effect of the success of a party organization upon the future of the Nation, we have only to consider the composition of that party and the measures it proposes to carry into effect. That is a fair mode of judging parties, and by that rule I propose to judge the two great parties of the American Republic.

The Democratic party is in a great measure composed of men who would willingly destroy the Federal government should opportunity offer. Nearly every man who struggled many long years for its overthrow, is now a member of that organization and will vote for its nominees at the election. A party organization composed of such material, it is fair to suppose would not hesitate one moment to attempt the violent overthrow of existing institutions provided they deemed those institutions insurmountable obstacles in the way of their complete success. When, therefore, such a party organization pledges itself to certain measures in the event of its success in the elections, the American people are warranted in believing it intends risking all the consequences naturally growing out of the adoption of that measure.

What measure of policy does the Democratic party pledge itself to adopt in case its nominees are elected the coming autumn? That party solemnly pledges itself, in case it succeeds in the election, to overthrow the State governments in ten States in this union and disfranchise six million American citizens who have never yet been charged with disloyalty to the Nation by any one. That plainly stated is what the falsely called Democratic party proposes to accomplish in case it succeeds in the election, and that is what it asks American voters to sanction at the polls by voting for its nominees. There is no attempt to concealment of that purpose, and no voter voting a Democratic ticket can with any show of reason and truth pretend he was deceived into the support of a proposition he did not approve. So unequivocally is that party pledged to that measure that every Democratic orator and newspaper from Maine to Texas, and every Democratic Senator and representative in Congress openly and boldly asserts that that will be the result of the defeat of the Republican nominees next November. That issue is made with a frank honesty and unmistakable distinctness, creditable to the party and no man can be misled in the matter. For the first time in the history of the Nation we find a great party dealing frankly with the people by an open, unblushing avowal of their intention to commit in the sacred name of Democracy a crime that devils blush to own, and every man voting that ticket is plainly told by his party friends that he is casting his vote in favor of the murder of the Republic. No man with sufficient intelligence to enable him to distinguish between sound and rotten food, or seek shelter from storm, can hereafter complain of the duplicity of that party, or pretend he voted for its nominees not knowing what he did. Every Republican in the land will testify that the party avowed its purposes with astonishing honesty, and that it is the belief of all good and true men that it conducted the convass upon the principle that the more stupendous the crime the more likely are the people to sanction it.

It is a recognized rule of human action, old as civilization itself, that every man intends the natural consequences of his action. That rule is as applicable to political organizations as to individuals. The people must conclude the Democratic party intends the natural consequence of the measures it proposes to the people to adopt. As before stated it proposes to overturn the State governments recognized by Congress in ten States, and disfranchise six million loyal citizens whose blood aided in crushing out the recent rebellion. The natural consequences of an attempt to carry that measure into effect would be long years of bloody strife, and the destruction of Republican institutions on the soil of America. No sane man believes those ten States governments thus recognized by Congress can be extirpated and the millions enfranchised under those State Constitution disfranchised without a struggle more bloody and more expensive than the one just closed. And knowing such results are sure to attend such an attempt, it would be criminal in the highest degree on the part of any freeman to vote for a party pledged to make it.

Having clearly demonstrated the criminal position of the mis-called Democratic organization, it will be well examine the character and policy of the Republican party. That party was once a partially progressive party. Its policy was partially imbued with the spirit of freedom, humanity and love of justice, but its leaders have managed to so demoralize it as to convert it into an organization based upon present acquirements waiting for something to turn up in the future. Still that party is the only political organization in the field—the earnest men of the Nation—the true Radicals who believe in revolution, progress and development—the men who leaving behind the things seen and acquired, press forward to a purer and holier state of human existence in the future, can vote for.

In making this assertion I am not insensible to the short-comings of the Republican party and the many sharp comments upon its follies and crimes found in my published letters the past two years. I admit its senseless mistakes and stupid blunders the past seven years, and feel keenly the degrading position it assumed at Chicago and its timid cowardly conduct of the present canvass. I grant its failure to discharge faithfully and manfully the duty of the party of freedom in going boldly forward in the work of revolution and progress, and am conscious of the demoralization of its leaders to such an extent that Gen. Carl Shurz, once considered the Prince of Radicals, in his speech recently delivered before the Republican Young Men's Club at St. Louis on the opening of the campaign in the Radical West, muttered insane nonsense about its being the task of the Republican party "to preserve" "secure" "develop" and "ratify accomplished facts," and occupied his time in the use of all the clouded, moonshine, conservative phrases vomited from the lips of rebels the past ten years. I understand well that THE STANDARD BEARER of the party pledges himself to a policy of "moderation" and "Peace" as promptly as any nominee of the Heroes of the Fort Pillow Massacre and friends of Andersonville could possibly desire him to, and that the party leaders to-day would much prefer making peace with Andrew Johnson, on the basis of liberal rations from the public stores, to rule under honest, Radical Ben Wade. Thus much and much more I admit can be justly urged against the Republican organization by the honest, determined Radical Democrats of the land who will never cease playing the role of revolutionists and agitators until the highest possible degree of human improvement has been attained, the Highest Heaven of invention ascended, the last of sin and evil destroyed and all the kingdoms and people of earth united under the starry banner of the American Republic. But with all its faults it is the only organization we can expect any good from in the approaching canvass—the only organization an honest Radical, Union-loving man can consistently vote for.

There is only one choice for Radical men in the coming election, and that is to vote for Grant and Colfax, and organize for the purpose of dictating the policy of his administration. Grant can be elected by aid of Radical votes and not without them. Owing his election and depending for the support of his administration upon Radical votes, he will be compelled to act in harmony with them or fail in his administration.

But there is another consideration to be taken into account. The Democratic organization is a party of the past, proposing to lead the Nation backward to its position previous to the period of the rebellion; an organization of dry bones collected from the valley and shadow of death, waiting for the American people to breathe upon them the breath of life, while the Republican organization is a party of the present, proposing to stand still four years and refresh and invigorate itself for a start forward in the career of progress and human development. Or perhaps I might state the Democratic organization is a dead, soulless corpse, suddenly galvanized into a momentary activity; while the Republican party is a sick person capable of being restored to health and eventually infused with strength and energy to lead the Nation forward to the accomplishment of a grand and glorious mission in the future. Between such parties there can be in reality no choice, no man of common sense would prefer a galvanized soulless mummy to a live, sick man capable of restoration to health and activity. Therefore the Radical element should this summer give the Republican party a vigorous support, and so organize itself as to prevent the success of the Democratic ticket in the recently rebellious States.

That organization can now be easily accomplished. The colored men of the States of Maryland, Delaware, Kentucky and Missouri meet in convention at Baltimore on the 4th of August next. That convention can and should be made the occasion of organizing the party of the future, and placing the defeat of the present Democratic party beyond question. Let the colored and white Radicals of all parts of the Union join in that convention and perfect the organization of a Radical Democratic party that will make universal suffrage, the expansion and glory of the Republic, the development of our commercial and material resources, an active and aggressive Republicanism looking forward to the unity under the flag of the American Republic all the nations and kingdoms of earth, and the recognition of the common brotherhood of all mankind the bond of National Union, the leading article of its political creed. Such an organization could not fail to become the ruling party of 1872, and dictate the policy of Gen. Grant's Administration. I have met active and influential Radicals from all parts of the Union who favor such a movement. It would be the means of preventing the demoralization of the colored men of the South, and preventing their voting for the Democratic nominees in November next. An organization so formed, recognizing Universal Suffrage as desirable North as well as South, would address itself to the good sense of the colored race in the recently rebellious States, and would not be vulnerable to the charge of hypocrisy in supporting in South Carolina what it refuses to adopt in Ohio, it would also receive the support of the women of the land as everybody knows universal includes female suffrage. The friends of universal suffrage ought at once to take steps to meet at Baltimore and found the party of the Union, whose ruling ideas will be the "Universal Republic," founded upon Universal Suffrage and Universal Education, the recognition of the inalienable rights of every human being grown up to maturity, regardless of race, sex, or previous condition, to vote and be voted for, fill any office in the gift of the people, and obtain any position they have the heart and brain to win; the uniting under the flag of America and in one Republic of free States all the nations and kindreds of earth, the furnishing at the expense of the State every citizen with the means of an education sufficient to fit him to discharge efficiently the duties of a citizen of an enlightened commonwealth, and fill any office or position in it, an active and aggressive republicanism as the foreign policy of the National Government; and the development of the National resources, and a commercial policy that will sweep all foreign shipping from the ocean. Such a party organization would secure the success of the Republican ticket in November next and commend itself to the American people by reason of the grandeur and sublimity of its faith. What America now needs is a party with a policy commensurate with the National ambition, and liberalizing and comprehensive enough to conform itself to the radical Democratic tendencies and revolutionary spirit of the age. Such a party would be able to rule the Nation in the future, and none other can long be trusted by the party. No party such as the present Democratic organization, with eyes in the back side of its head fixed upon the follies and insanities of the past, can ever be trusted with power in the republic, and no party like the Republican organization constantly boasting of feats accomplished, and not daring to look upward or forward to the future, will be trusted longer than is necessary to displace it, with an organization depending upon the inspiration and achievements of the future as well as a good name in the past to uphold it in position. The Radical Democratic element of the Nation should embrace the opportunity to organize such a party at Baltimore on the 4th of August next. Let us have a party in America able to stand up in the form of perfect and well developed manhood, looking steadily forward into the distant future, and capable of conducting the Nation in safety through coming centuries of expansion, agitation and development. What think our earnest Anti-Slavery friends of such a proposition?

CHARLES E. MOSS.

FROM WASHINGTON.

BY AN OCCASIONAL CORRESPONDENT.

WASHINGTON, D. C., July 1st, 1868.

To the Editor of the Standard:

REPUBLICAN Members of Congress are to-day as much demoralized as they were at the July session of last year, and appear determined to commit a more criminal blunder than they did at that session. The cowardly abandonment of the real work of that session nearly ruined reconstruction in the rebellious States, and placed President Johnson in a position of advantage not occupied before; and that too, with the iron-nerved Stanton in the War Department, controlling the army in the interests of freedom and justice and a nominal respect for the provisions of the Civil Tenure Law operating to check the bad passions of the treacherous Executive. None of those advantages now exist in favor of Republicanism. The War Department is now in the hands of a creature of the President's, who, in open violation of the letter and spirit of the reconstruction acts of Congress, prohibited the holding an election in Virginia to ratify the Constitution adopted by the Constitutional Convention of that State pursuant to said reconstruction acts, and whose policy while in command of that military district has been such as to insure Virginia to the enemies of the Union the next ten years. Gen. Grant is absent, indulging in the luxury of a pleasure-trip to the Rocky Mountains, and liable to be continued there until after the next Presidential Canvass. Gen. Hancock, Rousseau, and other officers are on the ground sympathizing with the President in his political views, and ready to execute his orders and carry out his policy. The President himself is now encouraged to boldness in his acts of usurpation by a recent acquittal by the Senate of a charge of violating the tenure of office law and the law of Congress requiring him to issue orders through the office of the general of the army, and prohibiting him from assigning that officer to duty elsewhere than at Washington without consent of said officer or permission of the Senate; and that acquittal too, on a plea of the unconstitutionality of those acts and his right to disregard them. And this state of things exists on the eve of the most important contest yet occurring in the history of the Nation; a contest to be decided by States easily influenced by executive action. In the face of such existing affairs, the House of Representatives yesterday voted to adjourn on the 15th of July, and hand over the recently rebellious States to four more long years of anarchy and civil strife, and permit the election of a Democratic President; for that is really the meaning of an adjournment before election.

That the Democratic party intend holding an election for Presidential electors under the Provisional Johnson governments in the recently rebellious States, is boldly declared by every Democratic newspaper, convention and orator in those States, and advised by most of the leading Democrats of the loyal States. That is the proposition of the soul and brain of the organization. There is, however, a conservative element not quite as courageous and honest, that takes the position that the State governments formed under the reconstruction acts of Congress are void, and must not on any account be permitted to vote for President in the ensuing elections. The President's organ in this city, the *National Intelligencer*, takes that ground. In an editorial article from that paper of the 1st of July, said to be dictated by the President himself, occurs the following:

"It is gratifying to observe that the prospect is diminishing of any serious difference of opinion in the ensuing Convention of the Constitutional party, touching the position to be taken and held on the question of participation in the electoral college of the prescribed States of the South. The true and plain principle is rapidly coming to the surface in every discussion, that no State shall be counted in that college whose status is not what it shall have been made by the will, lawfully expressed, of its own people, exercised without military control in antagonism to their rights. It is not a State in the abstract; but an organic State, which votes for President; and it can be organized only by the free and full will of its people under its real laws, and not by bogus ones."

Such is the view of the most moderate and reserved portion of the opposition to reconstruction under the Congressional policy. Thus it is evident that in no event will any portion of the conservative party consent to recognize the validity of the governments formed under Congressional authority, or the validity of any elections held under them. All shades and colors of opposition to Radicalism, from the Democratic members of Congress down to the rawest Irishman in the streets of New York City, concur in sustaining the President in any attempt he may make to overthrow these governments. The President believes them unconstitutional and void, and declares he is not bound to recognize them or permit them to hold elections of Presidential electors.

By the terms of the reconstruction acts the military commanders cease to have any control over matters in the States admitted to representation in Congress. When that time arrives the President has uncontrolled command over the army in those States and becomes master of the situation. Can any sane man for one moment doubt his disposition to resort to any measure he believes permitted by law to overthrow the Congressional governments in the reconstructed States? And does any one suppose he will fail to use the Army and Navy to accomplish that purpose if he believes it his duty to resist an unconstitutional and void government after his acquittal of a charge of violating law upon the monstrous plea of not being bound to execute an act of Congress he deems unconstitutional until pronounced constitutional by the Supreme Court? And does not everybody know he does claim the governments framed in the rebel States, under acts of Congress unconstitutional and void, and declares it his duty to crush them out? And does not every true man believe, and with reason too for that belief, that unless controlled by the continual presence of Congress until the 4th of March, 1869, he will attempt, if he does not actually succeed in it, the destruction of those Congressional governments?

These are questions for Gen. Butler and professed Radicals to consider well before voting with E. B. Washburne and others—who believe the saving a cent of more consequence than the peace and development of the Nation—for an early adjournment.

There is and can be no safety to the Nation with Congress adjourned, and Johnson left in uncontrolled mastership of the situation. An adjournment in face of such peril to the peace of the Nation is an act of political State blundering more criminal than stupid. It amounts to a refusal to remain in session long enough to prevent a wicked ruler from overthrowing the work of reconstruction in the hour of its seeming success.

How can a party thus trifling with the peace of the Nation expect to be maintained in power? When again the American people are called upon to offer their first-born a sacrifice upon the altar of patriotism, upon whose garments will the blood of the slain be found? Can Republican members free their skirts from stain of loyal blood, should war and civil strife grow out of an early adjournment and leaving Andrew Johnson uncontrolled impunity to follow the promptings of a criminal will? The people of the Nation say No, and your constituents at home say no, and that rightfully too.

REPUBLICAN CONGRESSMEN! You have no valid excuse for adjourning before March, 1869. It will never answer to say with Washburne, Garfield and others that an early adjournment is necessary. to prevent thieves from robbing the Treasury and carrying through measures of plunder. If that be so, it is because you desire to have it so, and that would be a valid reason for defeating the Republican nominees all over the Union. You were elected to save the Nation from threatened danger and to remain on picket-guard until the victory over rebellion is made overwhelmingly complete by the election and inauguration of a Republican President, and an adjournment before that time without removing President Johnson from office will be a criminal desertion of your post, deserving the severest punishment. The punishment of a sentinel for leaving his post is death, and the punishment the people will mete out to a Republican Congress for adjourning before the safety of the Nation is assured, will be defeat and disaster everywhere at the election. There is not the poor paltry excuse, of a necessity to take part in the approaching canvass, for such an adjournment. The grand army of the republic, Union Leagues and honest, unselfish Radical voters will take care of the interests of the party in the canvass better without your aid than with it. In that canvass they will be compelled to defend you for a thousand blundering acts of cowardice already committed, and the most efficient aid you can possibly render them is a bold discharge of duty here at the Capitol, and not by a desertion of your post in the hour of greatest peril. You will be found with the blood of the slain upon your garments unless you remain on duty until the loyal men of the rebel States are firmly seated in power. That cannot be accomplished until a Republican President is elected and duly installed in the White House. Let a Republican Congress remain in session until March next ready to meet any emergency, and all danger will be past, and the full fruits of victories won in the bloody contests of the past will be secured. Congressmen, the true men of the Nation beseech you to remain at your posts. Let it not be written in history that the great party that destroyed armed rebellion had not courage to save the fruits of victories won for Freedom on the battle-field.

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KU-KLUX KLAN IN TEXAS.

OFFICIAL REPORT OF LIEUT. D. F. STILES, U. S. A.

AN abstract of the report of the officer directed by Major-Gen. Reynolds, commanding, to investigate and report in regard to the alleged outrages of the Ku-Klux Klan in Texas, is as follows:

"On the 20th of May I proceeded to Waco, McLennan Co. and there found Mr. Benj. Crouch, Mrs. Crouch, his wife, and Mrs. Dial, a widow. Mr. Crouch informed me, under oath, that on or about the night of April 15, 1868, the mob—or the Ku-Klux, as they are called in Bell County—came into his house, and forced his wife to open the door. Three men—Wm. Eritt, Wm. Pruitt, and Joseph Webb—searched the premises. They presented their pistols in Mr. Crouch's face, and threatened to shoot him if he ever fed or harbored any of his friends, many of whom were lying out in fear of the mob. After ordering Mr. Crouch to leave the county they left the house, and joined a band of a dozen men who waited outside. Fearing violence, Mr. Crouch left his home and moved to McLennan County. He afterward returned to his place for the purpose of getting his stock and some cotton he had left in his flight, but could find nothing. He was informed that the property was taken possession of by the mob. The Lee brothers—brothers-in-law of Mr. Crouch—were lying out at the time, and thus escaped. They afterward fled to Arkansas. Mrs. Dial accompanied the lieutenant as far as Galesville, in search of her younger brother, who had been reported killed. On the 21st, Lieutenant Stiles proceeded to Perry, and took the statement of Mrs. Julia E. Eelington, as follows: That on the night of the 23d of April, at about 12 o'clock, several men came to her house, about six miles north of Moffittown, in Bell County, and ordered her husband to get up and make a light, which he did. He was then ordered to come out of doors until they could search the house. Mr. Eelington refusing to come out, they retired for about 30 minutes, and, then returning, two men went into the house. Mr. Eelington told his wife to sit on his lap, which she did. At this moment one of the men shot Mr. Eelington through the head with his gun.

On the night of April 21, 1868, about 11 o'clock, a number of men came to the house of Mrs. Mary Shackelford, at Perry, and insisted on entering. Mrs. Shackelford's son George, a young man of 22, proceeded to open the door, when he was shot and instantly killed on the threshold. A younger son, Albert Shackelford, seized a rifle, and, firing into the crowd, caused them to flee. At daylight in the morning, the body of Edward S. Jackson, one of the mob, was found near the house. The body of the man was taken away, shortly after sunrise, by John Bazzel, ex-rebel captain, and said to be a leader of the mob.

Mr. A. Weatherford, under oath, said disloyal men in the county say that they will not allow a Union man to live there, neither will they allow a loyal man to dispose of his stock. After leaving Moffittown I proceeded to Gatesville, Coryell County, where Mr. Erzenish Schoonover's statement was taken, on the 24th day of May, as follows, viz: That at about 9 o'clock p.m., on the 23d of April, a crowd of men came to her father's house in Bell County, about three miles south of Perry, and called Mr. Benjamin Schoonover and his sons, George and Peter, out of the house; six men then entered and searched the place, after which they went out and fired several shots at the Schoonovers, killing the old man and his son George. Peter was fired at, but escaped.

On the 25th of May, the statement of Wm. W. Allen, County Judge of Coryell County, was taken at Gatesville, and is as follows: That on the 1st of May, L. H. Dial came into the town of Gatesville in search of his brother-in-law, W. H. Lee. Judge Allen says that he acted in a suspicious manner and he locked him up. No complaint was entered against Mr. Dial, nor were the proceedings of the examination entered upon his docket. His confinement was made in an informal and illegal manner. On the same night the unfortunate man was taken out of jail and hung to a tree by a mob supposed to be the Ku-Klux. All the information that could be obtained in regard to W. H. Lee, was that he was seen about ten miles south of Gatesville on the day before Dial was arrested, and on the next day his horse and saddle were found on the Leon River. He was next seen about eight miles north of Gatesville in his shirt and drawers with his revolver in his hand.

Sheriff Hammock had possession of Dial's and Lee's horses, etc.; the lieutenant went to his house for the purpose of recovering the property for Mrs. Dial, when the Sheriff said that he had sold Lee's horse for $15 currency, by order of Judge Allen, and that Dial's horse had strayed off somewhere. It appeared from what the Lieutenant could learn from the freedmen, that Lee was shot and murdered while on horseback, and that the Sheriff's son had gone to Kansas with Dial's horse. The following is the exact language of the report:

"Judge Allen and Sheriff Hammock were both very much alarmed at the questions I asked them, and tried every way to clear themselves. It is my opinion that the Judge is a dupe, and that Hammock (whom I have known over a year, and always considered a murderous villain) was a willing assistant in all the murders in Coryell County. He is a riotous rebel, and lied to me several times while giving his statement."

David Sessums was chased from the lower part of Bell County to Coryell County, where he was killed and thrown over a precipice near James's Mills, on the Leon River. The families of both these men have fled from that part of the State, and no particulars could be had. It was also reported to me that a man named Bullard had been killed, but the family having left, I could get nothing definite.

All of the men killed by the mob are charged with being horse-thieves, but I could not find a man who could say a word against them, or charge them, with any unlawful acts.

John Bazzel said to be the leader of the mob, was very loud in his denunciations of the murdered men, and the only thing he could say against them was that they killed his dog, which I afterward ascertained was pursuing the parties when killed; while, on the other hand, Jackson, who was killed at Shackelford's house, was leading the horse stolen from Mr. Dial a few days before; this horse was afterwards branded in Jackson's brand, and while in Bell County I found Bazzel riding him and wearing Jackson's revolver. I also saw a revolver in the possession of one of the Bazzel's sons, answering the description of W. H. Lee's revolver, as given to me by his sister. It had the initials, W. H. L. cut on the handle. Bazzel accounted for this, saying he purchased it of a man having those initials.

There appears to be a regularly organized band in Bell County for the oppression and extermination of the Union element. By referring to the statement of Judge Allen, it will be observed that these words are erased, viz: "John Barr, the Revenue Collector, informs me that the friends of Jackson said that it would take six of these horse-thieves to pay for Jackson." The Judge is positive that this was said, but would not swear to it, or allow it to be known that he or Barr had mentioned the subject, for fear of being mobbed by the party; and thus it was with everybody with whom I conversed—they are in such dread of this mob that it was with the greatest difficulty that I could get any facts whatever.

From all that I could learn, it is very evident that the rebels in Bell County have determined to kill or drive every loyal Union man from the county. This they are doing every day; and after they get rid of the men they seize all their stock, or whatever they can lay their hands on; so that instead of killing horse-thieves, they prove to be thieves and murderers themselves.—*N. Y. Tribune.*

SOUTHERN DEMOCRACY.

THE Mobile *Register*, edited by John Forsyth, was one of the inciters and oracles of Secession, and still maintains its principles, adapted to a new state of facts. It now says:

"We scout the pretense of *The New York World* that what is done, although wrongfully done, must be submitted to, and that, as the hate and ambition of a Radical Congress have forced the principle of negro domination into our State systems, there is no power, consistent with our own doctrine of Congressional non-intervention, to get rid of it. If that is the doctrine of the Democratic party (which, thank God! it is not), we have nothing practically to choose between a Radical and a Democratic administration. Every true Democrat holds that the entire batch of Congressional legislation on the subject of Southern Reconstruction is unconstitutional, and void in the letter and the spirit—is, indeed, nothing more nor less than an infliction of tyranny by force of arms. This indeed, with the question of Black supremacy and Black suffrage, which lie at the bottom of it, constitutes the great distinctive issue between Black Radicalism and White Democracy in the pending contest. If the Democratic Convention fails in its platform to mark the distinction, and emphatically to throw down the glove and draw the sword against this abominable 'disloyalty' to the constitution and the rights of the States, and free White man's self-government, it will throw the party into a battle emasculated and shorn of its best fighting plume. It will have surrendered its strongest principle, and the Presidential election will degenerate

into a mere struggle for the emoluments of power and place. We do not for a moment believe that the Democratic masses will be so misrepresented in that Convention as to bring about any such beggarly result as this. The Radical programme of Reconstruction must be overthrown, and with it all of the measures of the abominable tyranny and treason to liberty which have made it infamous and a stench in the nostrils of the people. This is the spirit of the masses of the American millions. And we hold it fortunate that the men who would play Deliah to the Democratic Samson, cut off its locks of strength and deliver it to its enemies, have betrayed their purposes before the Convention met, and did not wait to spring them upon that body unprepared for the monstrous proposition. The public voice has had time to be heard on it; and delegates will go to their work with its command ringing in their ears, and that command will be to fight this great battle boldly on truth and principle, and not go into the field with its flag lowered and the enemy's leading dogma inscribed upon it."

The Mobile Tribune, in the same spirit, puts forth its "platform," as follows:

"Political equality for two *races* of men is equivalent to social equality. Therefore, the Radical plan of Reconstruction is to be resisted by all the means in our power, because the very arch of the Radical fabric is equality for all races before the law.

"Our only reliable friends at the North are the positive or 'peace' Democrats. We know they are reliable, not only because they have stood firm in the hour of trial, but because they oppose the dogma of negro equality from a firm conviction that it is contrary to the laws of God. Whereas, the War Democrats oppose it merely as a matter of expediency. Hence, the latter are liable to change their policy with every shift of wind.

"The positive Democrats demand greenbacks for all; and, as they are with us on the question of vital interest to us—viz: the negro question—we must stand by them on the financial question.

"And not on their account only must we stand there; for we of the South also are deeply interested in that same question, and only the presence of a greater danger, that of negro domination or the extinction of our race in the slough of mongrelism, could make us indifferent to it. When we disregard the tyrannical taxation with which we are afflicted, it is only as the wayfarer assaulted by robbers disregards his money and thinks only of his life.

"With our existence as a race placed out of reach of danger, we shall at once give attention to the condition of our property, and for our *own* sakes join the cry of 'Down with the Bondholders!'—the battle cry of the positive Democrats of the great North-West.

"Such is a statement of the principles from which *The Mobile Tribune*, since it fell into its present hands, has never swerved an inch, and to which it will cling unto the end."

SHOCKING REBEL BARBARITIES.

Mr. HONNEUS, the Republican candidate for Sheriff in Bienville Parish, was formerly an officer of the Sixth Massachusetts Battery, which organization he joined in Roxbury, Mass. On the night of the 28th of May he was called to the door of his house in Bienville, and before a word could be spoken on either side the ruffians fired upon him, shot him down, and then snot him and beat him until he was supposed to be dead, after he was down. Mr. Honneus arrived in this city yesterday in a very feeble condition. He requires crutches to walk with, and presents the appearance of a battle-scarred soldier. He carries several of the villainous Rebel buckshot in his person. He informs us that on the same night the assasins attempted to murder him, a party of men attacked a colored man, Moses Lawhorn, who was then in his own house, dragged him out of his house, carried him to the woods, and shot him, and then cut his head off. They fired at him in the afternoon, but did not hit him, and he escaped from them at the time by fleeing to the woods. This was about ten miles from the house where Mr. Honneus was attacked. Mr. Lawhorn was an intelligent man, an active and zealous Republican, and owned the place where he resided. Larkin D. Corley, Millard Corley, and Lewis Tally, the alleged murderers of Nathan Green, Dinah Hoffman, Charles Hoffman, and Henry Cooney, were brought to town yesterday by a Deputy United States Marshal, guarded by soldiers of the 20th United States Infantry. The murders were committed six or seven weeks ago in the piny woods, six miles from the camping ground of the alleged murder. One colored woman and two colored men were hung, and one colored man was shot by the miscreants. Green was at a prayer meeting when a party of twelve or more approached, one of whom went into the house and deliberately shot him. Hoffman and Corney were taken out of the church, bound together, a rope was placed around their necks, and they were led to a house where another prayer-meeting was held, and there Dinah Hoffman, the mother of Charles, was seized, and all three were hung together to a rafter in the house. The wife of Corley, when they were arrested, told her husband it served him right, "for he had no business to go down there and meddle with them niggers."—*New Orleans Republican, June 27.*

THE EDUCATION OF THE PARTY.

[From the Philadelphia Morning Post.]

EVERY day adds to our conviction that the Republican party must make Impartial Suffrage triumphant, or be ruined by it. It has taken a position from which retreat is impossible, and if it cannot carry this principle through, it is doomed to defeat. We shall find in every State that the Democrats will attack the Republican party as the champion of negro suffrage, and that no dodging and cowardice on our part can keep this direct issue out of the campaign. Nothing remains for us but to accept the situation created by Emancipation and the Reconstruction laws, and resolve that Impartial Suffrage shall be established, if there is any power in argument, and any use in appealing to the intelligence of the American people. Though considerable training will be required, much of it has been already done. More than 200,000 voters in Ohio believe that colored citizens should vote, and but a small minority of the party in that State remains to be convinced. There is about the same proportion in the other States, and it is evident, therefore, that we have simply got to convince the minority.

That minority will finally yield to the overwhelming influence of the majority. The majority of Republicans opposed to Impartial Suffrage would accept it rather than desert the party. The sooner we can make that issue the better, for one of the chief evils from which the party suffers is the discouragement of hundreds of thousands of Radicals who think that the principle should be frankly acknowledged, North and South. The immediate duty of every Radical journal is to admit the conclusions of our own logic. Nothing is more cowardly in a journalist who believes that Impartial Suffrage is right than his refusal to advocate it. Nothing can be more foolish in a journalist who knows that the party must take the responsibility of the measure than to abandon all effort to make it successful. Here is the position in which the Republican party is placed: It is universally recognized as the exponent and champion of the right of the colored man to vote; in attempting to embody that idea in the laws of the North, it has been repeatedly defeated. Now, if it could renounce the principles there might be some expediency in the conservative policy. But that is impossible. To take the idea of the equal rights of all men out of the Republican party would be like tearing the heart out of a living body. It would be murder—annihilation. We do not propose to prove a fact which is established. This being the position of the party, its ships burned and its bridges destroyed behind it, what remains for us to do? Advance, attack, triumph. There is no safety in retreat; there is no prudence except in assuming the risk of battle. Therefore, we commend to all friends of Impartial Suffrage the watchword of the early Abolitionists—Agitate! Agitate! Agitate! Keep the invincible argument, the supreme truth, before the people, and hasten the victory which no human power can finally prevent. That which most injures the measure is the timidity and distrust of its friends; if all who believe in it as a principle, or desire it as an element of political power, were brave and united, it could be established at once. There are no wise Republican politicians but those who know these truths, and knowing, do not fear to proclaim them.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JULY 11, 1868.

MORAL FORCES.

DURING the year of a Presidential campaign moral forces are, by the great majority of the people estimated at a very low rate. Never counted at full value, while such campaigns are pending they are held at a great discount. Against political organizations as such, and as tools with which to do our work, we have no objection. But to be of value to us they must *do* our work, and not obstruct it. Between moral forces and politics, in the higher and best sense, there is full accord. It is a serious mistake on the part of many well meaning people to give so much of their thought and strength to the machinery of parties in politics as to have little left to devote to the real work which such machinery should be made to subserve.

Though not intended as such, the complaint urged against Abolitionist by their enemies, that they have been the authors of our National troubles, is a high compliment. Of course if there had been no slavery there would have been no Abolitionists. But taking cognizance of the inherent injustice of slavery the Abolitionists, always numerically insignificant, became mighty for the overthrow of the great iniquity, by virtue of the righteousness of their demand, and the earnestness and fidelity with which they uttered and reiterated it. Their cause, though intimately related to the political organizations of the country, and more so as its complete triumph approaches, has nevertheless always been the superior moral force which has made and unmade parties in its service.

Abolitionists have always had a definite end in view. In part it has been achieved. Chattelism, under the sanction of National law, has been abolished. The balance of their demand—for the elevation, the equal and impartial enfranchisement of the colored people—they have still to urge. While neither of the two great political parties would not for an hour sanction any State in disfranchising its white citizens, guiltless of crime, both assent to the political proscription of colored citizens, solely on the ground of color, in a majority of the States of the Union. Both parties assert that the National government, which is constitutionally bound to guarantee Republican government in all the States, has its hands constitutionally tied, and cannot therefore redress the wrongs of which, on the part of the colored people, we complain, in the anti-Republican, disfranchising, proscriptive States. And what is worse, the best inclined of the two parties declines, as a coward, to even ask that the Constitution be so amended as to cover its fancied difficulty.

Abolitionists who had hoped for better things at this late day, and in the advanced stage of their cause, are therefore, as so often in the past, without any party which, as such, even proposes to do their work. They remember however the urgency of the claims of their cause, felt as only those can feel who make the case of the disfranchised, still proscribed, impoverished, and outraged colored people their own. The moral power which they have so effectively wielded in the past for the discomfiture and overthrow of mere tricksters in politics they will continue to use, assured that when they have caused the importance of doing justice to the victim race to be sufficiently felt and acknowledged, the party machinery equal to the emergency will be forthcoming. Let not the righteous end to be achieved be for one moment, in the smoke and confusion of candidates and platforms, lost sight of. Parties which will not do our bidding must and will be broken in pieces. They are lawful only as they serve the ends of justice and promote human progress. Each individual man and woman should be in himself and herself a positive moral force, superior to any temporising party policy, and thus be enabled to direct politics to noble ends, rather than be used ignobly by party tricksters. This is the lesson of Abolitionism in the past. It is not less potential for to-day.

THE DEMOCRATIC CONVENTION.

THE National Convention of the so-called Democratic party, which assembled in this city on Saturday last, the 4th inst, is still in session as we write (Wednesday afternoon), and is not likely to conclude its labors before we go to press. A platform has been adopted, but as yet the Convention has been unable to agree upon candidates for the Presidency and Vice-Presidency.

This Convention is the first full re-union, since the war, of Northern copperheads and Southern rebels in old-fashioned party fellowship. The platform as adopted is doubtless intended for a double interpretation in relation to the negro's rights. It is, however, not likely to delude any one into the belief that the party, as such, is any more favorably disposed toward the negro, than in years past when he was trafficed in by them as legitimate merchandise.

They denounce what nobody proposes, "negro supremacy." They oppose what has been done towards enfranchising the negro at the South, and indicate their purpose, if successful in the election, to do what they can to reinstate the old ruling white class of the South in power. They commit the question of suffrage to the States, as did the Republicans at Chicago, but with a manifest purpose to fight the negro from the polls in every State if possible. The N. Y. *Express*, a straight-out Democratic organ, enthusiastic in its commendation of the platform, thus interprets its meaning:

"'The negro question,' the Radicals tell us, 'is a dead issue—no longer legitimately within the domain of politics—and that hence, the Democracy, in projecting that issue into the Presidential election, are but beating the air,' etc., etc. Let no man be deceived by that subterfuge. *The real question with the Northern and Western, and Eastern people, to-day, is whether the ignorant and half-civilized negro shall now come upon the stage, to help make laws for us and our children.*"

It will not be the fault of this party if the negro be not forever proscribed and ostracised, and if not in name, in fact, be remanded again to slavery. There is some semblance to a more virtuous appearance in the platform on the negro question, but no evidence of any real change in the spirit of the copperhead-rebel Democracy as a body towards the negro race.

NOTES AND COMMENTS.

GEN. BUTLER deserves well of the country for his valuable report made in the House a few days' since, exposing the corrupt, outside pressure brought to bear upon the Senate, against conviction during the late Impeachment trial. It is too voluminous for us to print. His work has been very thoroughly done, and its effect will be an added assurance that the verdict of acquittal is worthless so far as the real merits of the case are concerned.

We invite attention to a brief appeal from Mr. Redpath, printed elsewhere, in behalf of the "Col. Shaw Orphan Home," at Charleston, S. C. We hope his appeal may be liberally responded to by our readers. None are too poor to do something in the way he has suggested; and all may feel richly compensated by a consciousness that what they thus do to serve those in whose behalf the appeal is made, will be thoroughly and most gratefully appreciated.

Henry Ward Beecher made a mistake in his estimate of Andrew Johnson. So did many others. But Mr. Beecher who continued to defend Mr. Johnson even after his remarkable speech on the twenty-second of February, has never, that we know of, publicly acknowledged his mistake. He seems rather to have determined upon justifying himself in it. A logical result of trying to "fight it out on that line," was his political blunder of the Cleveland letter. He has uttered no word, that we have heard of, in favor of Impeachment. He is concerned for the welfare of "the South," but latterly more especially for the aristocratic "white South," represented by Lee and his college. In a notice of Mr. Beecher's sermon on Sunday morning last, *The World*, (Copperhead) says:

"In the audience were several delegates to the (Democratic) Convention, who were delighted with the thorough sense and substantial conservatism of the preacher's views, having expected neither politics nor religion to be much touched on in the discourse, but getting a quantum of both. *Mr. Beecher's own people were very much exercised about this "new departure," and wonder what will come next.*"

The Hon. Thaddeus Stevens on Tuesday last offered a resolution calling for another committee, and submitted new articles of Impeachment. Our readers will find a synopsis of the new articles in the letter of our Washington correspondent. Additional articles were also offered by Mr. Williams. If Representatives and Senators do their duty they will promptly enter upon a new trial of the usurping traitor of the White House, and this time with an assured strength sufficient for his deposition.

OBITUARY.

MRS. BROOKS.

DIED, at Concord, Mass., Friday, June 26th, Mrs. MARY M. BROOKS, widow of Hon. Nathan Brooks.

When, more than thirty years ago, I joined the Anti-Slavery movement, one of the first places I visited was Concord: Mrs. Brooks welcomed me to the old town. She was one—and a chief one—of half a dozen royal-minded women who represented the Anti-Slavery purpose of the place. The famous men who lived there turned then only a tolerant eye on the cause; standing themselves at a civil distance. In kindly deference to wife or friend they showed their faces, now and then, at Anti-Slavery Meetings. Still it is but justice to say that it was the "continual coming" of those untiring women that "won or wearied" the noted names of Concord into sympathy with this great uprising for justice. If the town stands foremost among New England towns to-day—if its testimony has been earliest and most emphatic on many a great occasion—if, by THOREAU, it sent the first word of cheer to JOHN BROWN'S jail, and if, almost alone, it tolled its church bells when he was murdered—if in Burns and Sims days it drew all eyes to its fidelity; the parlors and vestry gatherings of those just endured women were the "upper chambers" of this Gospel. The debt which Stuart Mill is never weary of acknowledging to his noble wife is the same that the mind of Concord owes to Mrs. Brooks and her associates.

She was well fitted for such a post. We call others self-sacrificing and devoted, but she and her associates *lived* for their reform ideas. Except the measureless tenderness which she kept for family and kindred, she gave all her heart to her ideas. These were her life. The Church, Literature, friendship, and daily life had no value for her save as they served these. Faultless in domestic duties, making her roof so truly a home, still no work was too hard, no duty too absorbing, no gathering too distant, no cross too heavy for her courage. No matter how disheartening the prospect, she relaxed no jot or tittle of her effort. Not hopeful by constitution, she had a sublime faith that the right must triumph and that we were set to bring it about. In those tiresome years, more discouraging than the darkest ones, when common hearts feel weary and no labor seems to bring any result—her hand was ever ready, her purpose never relaxed. She saw the oak in the acorn. Sublimely patient of labor, with fathomless generosity that kept back nothing from the causes she loved and a catholic sympathy which embraced all progress, her heart went out to the whole circle of reform movements.

She had a woman's quickness in reading character, and was rarely at fault. Frank almost to bluntness, she never shrunk from speaking her whole thought; neither did her tenderness of affection ever confuse her judgment. In the emergency of a great crisis she could see and rebuke the short-comings of those she loved best.

No matter how keen the hate your good word had bred, you were sure of her sympathy. That door was always open to every new truth and every fresh protest—however inhospitably the common world might treat them. When grappling alone with some fresh difficulty she was one of the few whose judgment you longed to know, and whose generous construction you were sure of. For she was eminently loyal to those she had once accepted as friends. And she grew ever younger in faith and courage. Age made her neither timid nor inhospitable to new ideas.

Rejoicing with a full heart in all that the war had accomplished—mightily strengthened by such a triumph—she saw exactly where the war's work stopped and what remained to be achieved. Prodigal of effort and means to send bread and schools to the victim race, she repudiated the very name of 'Freedmen' and all the charity it claimed: setting herself, as of old, to secure for *men* and *women* their rights and leave them independent of any one's pity. One of the mothers in our Israel, we owe her inspiration, example, encouragement, assistance and counsel. How far her life sent its influence! I have been stirred by eloquence and thrilled by many a brave act behind which I saw clearly that half-score of earnest women—the *heart* of a famous circle whose brain has a wide realm.

Her life was a marked instance of how much decision of character effects. Not specially gifted in urging her views on others, she lived them into acceptance. While some sneered and others denounced, a few fretted and many tried to make the worse appear the better reason, her life said, with Luther, "Here I stand, I can do nothing different." In time sneer grew ashamed, misunderstanding appreciated, and the Church came over to her. Well done, good and faithful. Let us thank God that she was permitted to see so large fulfillment of her hopes; and in the history of this age, marvellous in moral and intellectual progress, let not the place such women fill be left unnoted.

WENDELL PHILLIPS.

PERSONAL.

Mr. Brackett, the Boston sculptor, is at work on a life-size bust of Anna Dickinson.

Rev. Mrs. Hannaford read a poem before the Literary Societies of Westbrook Seminary on the commencement of July 1st.

Ristori, in bidding adieu to her audience, on the occasion of her last appearance in this city, prior to her departure for Europe, said, "I take with me your memory, but I leave my heart."

William S. Bailey of Newport, Ky., whose press was thrown into the Ohio river before the late war, has at last obtained $3,180 in damages from the miscreants, and the money has been paid over. He waited long, but justice was at last *sure* though slow.

The *Commonwealth* says:

"Our readers doubtless remember a published conversation between Senator Sumner and James Redpath, in September last, after Congress adjourned, upon the political situation. We call attention to it now to report what Mr. Sumner said of Senator Fessenden at that time: "He is the head of the obstructives. If any person calling himself a Republican, takes the side of the President, it will be Mr. Fessenden."

In the Maine State Prison, Rev. S. W. Hanks made a speech to the prisoners recently, and at the close requested that all would raise their hands who wanted to have the liquor-shops opened now, or when they had fulfilled their term of service, so that they could get easy access to intoxicating drinks. A moment of silence ensued, and not a hand appeared. He asked them if they were in favor of a prohibitory law, and the hands could not be counted—a unanimous vote in favor. The warden reports that two-thirds of the prisoners committed the crimes which sent them there, through the direct or indirect influence of intoxicating liquors.

Our Washington Correspondence.

WASHINGTON, D. C., July 7th, 1868.

THE action of the Tammany Convention has not disappointed your correspondent, so far as it is known here. Men have ridiculed the idea of Mr. Johnson's being seriously considered a candidate, yet on five ballots, (latest rec'd at the time of writing) he stands in the front rank. It is quite certain that whether he is nominated or not, his plans and purposes will be the guiding policy of the ensuing campaign on the part of the copperheads. I am not at all disposed to believe that my friend of the White House will not be the nominee. Republics are proverbially ungrateful, and why not parties? He has re-created the party of slavery, oppression and prejudice, and is to-day its most powerful friend. Whatever prospect there may be of their success will be owing to Andrew Johnson.

The platform presented and adopted to-day in your city, is, so far as can be judged from the telegrahic report, a shrewd and plausible document. So far as words are concerned there is little choice between it and and that adopted at Chicago by the Republicans. Perhaps the chief difference, lies in the intentions, known to all, of the framers. We have, as the French say, to read between the lines, in order to understand their meaning. Both are cheats, intended in a degree to realise the saying attributed to Talleyrand, but probably going back to an older diplomat—that words are intended to hide, not convey meanings. The difference, however, lies in the fact that is notorious, that the Republicans mean to do as much more than their words as they may, while the Democrats design doing as much worse as they can and dare.

But we will leave the Democratic candidate and platform to later, fuller and more mature judgement, and turn to the events and indications which mark affairs here.

Mr. Stevens, (of whom it is gratifying to record, that he seems to be in far better health than at the beginning of the session); presented new articles of impeachment to-day, accompanying them with a vigorous speech, which was read by the able clerk of the House, Mr. McPherson. These articles are altogether political—that is they enumerate such offences only as may be so termed. The first charges him with having corruptly used the power entrusted to him by the people, to destroy the organization by whose favor he was elected, and used the same to create a personal party, to the injury of the State. The second is based on the North Carolina Proclamation and the general restoration policy pursued by Johnson, which it charges as criminal usurpations. The third charges that the President sought to induce persons elected as Senators from Colorado, to perjure themselves, before he would sign the bill for admission of their States. It also charges the pardon of deserters, on condition of their voting to suit his political friends, and generally with having abused the pardoning power. It also charges that landscript was unlawfully issued to North Carolina, though the doing so was forbidden by law. The fourth article charges the unlawful return of property to rebels, from whom it had been legally confiscated, and the fifth charges the exercise of unlawful powers in that he attempted to set up and create State Governments of and by his own will. Mr. Williams also offered additional articles.

From the prompt manner in which the House voted down a democratic motion to lay these articles on the table, it was generally believed they would receive respectful and probably favorable consideration. They are to be taken up a week from Monday next. *By that time* there will be ten more radical Senators and thirty odd Representatives present from the South. It is believed by many that impeachment will yet be carried. If Congressmen would not, like a set of lubberly school-boys, run away at the earliest moment, but stay here and do what in the present emergency is about the only, as well as the highest thing they are fit for—act as the National police, I for one should almost swear that Mr. Johnson would be removed. Congress will rue the day that it leaves its post. As for the campaign, about which the petty politicians are so anxious, it could be managed more satisfactorily without them. Staying here to keep watch and ward over the nation's safety would be accepted as a fair offer for many sins of omission and commission with which they are justly chargeable.

ASMODEUS.

[For the Standard.]

THE COLONEL SHAW ORPHAN HOME.

BOSTON, July 5th, 1868.

THERE is at Charleston, South Carolina, an Orphan Home for Colored Children—or for *any* children, whether white or black, whom the old city orphan house cannot or will not adopt. It was established soon after the fall of the Rebel city into the hands of the North; and although repeated efforts—from without and within, from open enemies and enemies in the guise of friends—have been made to destroy it, there has been no period in its short but useful existence when it harbored and educated more children than it does to-day. The Freedmen's Bureau supports it.

But it is in great need of a small fund to supply a few simple articles of diet beyond the Spartan fare of the Bureau for sick children especially, and for the infants. If any reader of these lines can afford to spare a dollar for this purpose, he should send it to Mr. Wolhaupten, the superintendant, and he may rely on its faithful expenditure.

The children need more books to read, and more newspapers and magazines. Will not the readers of THE STANDARD undertake to supply these children with reading matter? When you have finished your magazine, story paper, or daily or weekly journal, you cannot do a greater good—in a small way—than by sending it to Mr. Wolhaupten. There need be no fear of sending too many. One hundred and thirty children, many of them advanced scholars, will absorb as many newspapers as are likely to be sent to them.

If you have juvenile books that you no longer need, why not take them out and mail them? It costs only a trifle, and it is abundantly repaid by the gratitude of the orphans.

Two papers in a single wrapper cost only two cents for postage; I ask each reader of this note to send two a week. Address Mr. Wolhaupten, Charleston, S. C.

JAMES REDPATH.

Our Boston Correspondence.

BOSTON, July 3d, 1868.

HOT weather at last. We have been long complaining for want of it, and now the true summer temperature has come. The mercury marks but 91°, but the sultry dampness of the atmosphere makes it feel like 96° or 97°. This heat, or the voyage, or homesickness, or all together, have had an unfavorable effect upon the English sparrows just imported here. Out of two hundred that we brought from England, in the hope that they would find canker-worms an attractive and salubrious article of diet, only twenty-three remain. These were let loose the other day in the deer-park on the Common, and seem at present not inclined to make further explorations in their new country. They are easily distinguished as foreigners, since they look differently, and chirp differently, and hop differently from our sparrows. They are larger than the song-sparrow, and nearly twice as large as the tree-sparrow. Their color is brown rather than gray, and the male is distinguished by a yellow head and yellow on the tips of the wings. It is curious that, among birds, where the sexes differ in color, the ornamental peculiarities are always bestowed on the male, whose demeanor often shows him eminently conscious of those advantages. Perhaps the possession of a meek and quiet spirit was deemed distinction enough for the female.

This fervent heat requires a change in one's outfit; but a bare reading of the prices of the summer toggery in the shop-windows seems to add ten degrees to the temperature. For instance: a hat is but one small item in the list of thin clothing required; and a Panama hat, not so coarse as to be heavy and cumbrous, is very well suited to the season. Ah, here are Panama hats, and the considerate shopman has not only labelled them "Genuine," but has attached the price to each. "Fifteen dollars." That seems a good deal, when one remembers what one *used* to give for a thin hat. But this is the cheapest of the lot: looking further, we find $20, $30, $40, $50, $75, $100, $125. Very likely you think these dear. Perhaps it is with the view of making them seem cheap, by comparison, that another hat, in another window, is marked $200. Perhaps there are people who applaud themselves for economy on the ground of having given *only* fifty dollars for a hat. At least, there are many indications that the rich, as well as the poor, are a class "always with us."

Speaking of rich people, the Good Samaritan has taken up his residence among us. The memory of that worthy man who gave his personal exertions, and his medical skill, and two pence in specie, and a blank check for further needful expenses, to a wounded unbeliever whom he found lying by the road-side, has been marked by a new "note of admiration" in the shape of a granite statue topping our Ether monument. The grave-faced, turbaned figure kneels upon one knee, and supports against the other the insensible form of the wounded man, while he staunches the blood. What do we care whether he worshipped at Jerusalem or Gerizim; or whether he was so intent on the practical duties which God had set in his way as to leave forms of worship uncared-for? He knew how to live, and how to help; and the certificate that was given him for that half-day's work was better worth to him than an acknowledgment of tithes paid and "good standing" in the Synagogue, signed by all the members of the Grand Sanhedrim.

The proceedings of the opening meeting of the New England Women's Club, held in this city a few weeks ago, are of great interest. The ideas and purposes of the institution were represented by three of its members, Mrs. Caroline M. Severance, Mrs. Julia Ward Howe, and Mrs. Ednah D. Cheney; and responsive remarks were made by several gentlemen, invited guests or associate members, Ralph Waldo Emerson, and Reverends Weiss of Watertown, Frothingham of your city, and James Freeman Clarke of this city. Their several addresses are reported in the *Christian Register* of this week, and are well worth reading.

The institution seems designed for use, not for luxurious self-indulgence, and still less for show. The name "Club" was chosen because happily descriptive of the *social* character intended, and also as giving entire freedom from any implication of party basis, political, sectarian or other. The club-house is in a quiet, yet very central locality, and its members have shown their good sense by beginning in a small way, without display, and with very moderate demand, so far, upon the purses of those who wish to join them. There are rooms for social purposes, and for business and committee meetings; the house contains a restaurant for the refreshment of members; and suburban lady-members who need occasionally to spend a night in the city can have sleeping accommodation there.

This place is invaluable as a point of meeting for persons who come to the city from different quarters for a common purpose. And when an hour's waiting is inevitable, like minded friends and attractive literature will be found there to make the time pass pleasantly. The plan includes, moreover, a registry for the record of orders for women's work, such as has yet found no sufficient or well-known channel of advertisement elsewhere. It is hoped that women of good education who seek employment for their talents may find it by the intercourse and correspondence to which this Club will give rise; and its Managers desire, by all suitable methods, to meet the difficulties of the great social problem of woman's self-supporting industry. There will be discussion, at stated times, of subjects of interest brought forward by the Board of Managers, and reports occasionally in regard to the special charities or other movements touching the interests of women. In short, the plan covers all the practical questions of woman's needs and duties, and it is fervently to be hoped that it may throw some light upon the difficult problem of domestic service.

NORTH.

"THE GLORIOUS FOURTH" IN BOSTON.

BOSTON, July 5th, 1868.

To the Editor of the Standard:

THE "Animus" and features of our "Fourth of July" celebrations, here, are much the same as with you I suppose, consisting mainly of cannonades, flag displays, ringing of bells, military reviews, concerts, fireman's parades, the city oration, a balloon ascension, fireworks, etc. At early dawn, two hours before breakfast, in Boston, our slumbers were broken by the heaviest of artillery, while, amid the general ringing of bells, the chime of Arlington street church was, simultaneously rendering "Hail Columbia," "Yankee Doodle," and the "Star Spangled Banner!" And why not? I do not see, why, if a thing is really good to sing, say, or do we should not have it from the church, whether belfry, basement, or pulpit. Park street church of this city, as you know, (long signalized, formerly, by the "sobriquet" of "Hell-Fire Corner" because of the hot doctrines there enunciated in the time of Dr. Griffin), does not *now*, hesitate to *cool* us by the dispensation of "PHILADELPHIA ICE CREAM" which is manufactured in its basement! But let that pass. Suffice it to say that the church at large is fast learning that it may as well "take it coolly" and may safely and legitimately minister, not only to the religious and moral improvement but to the physical and social comfort of its members, and that its religious and secular social affinities cannot be compromised or separated. I, for one, welcome this hopeful sign. I suppose *you* had much the same "rough and tumble" of popular effervescence as we, on what the boys call "INDEPENDENCE DAY." I hardly know which feeling of concern was uppermost with me through the day—whether my boys would set the woodshed on fire by those everlasting firecrackers, or, whether those "children of a larger growth" who met with you in "TAMMANY HALL" in Democratic Convention would be doing a still worse incendiary work. At any rate the squibs *we* had here were constantly suggestive of similar cracklings in *your* city at the Convention aforesaid, of which in due time, doubtless, and before this is published, we shall have full reports. I see enough, even now, of the premonitory symptoms to convince me that it was an occasion full of much that sort of interest which attends a group of gamblers, and largely illustrating the inexhaustible talents of greedy partisans at "legerdemain!" We, also, were having some odd doings *here* in a more *innocent* sort of way, as we are very apt to at "THE HUB"—walking on tight ropes, and by "submarine races" and "balloon ascensions."—By the by, that walking *under water* for a promised prize, or the "*submarine race*," as it is called, does not very widely exceed in singularity *your* exhibition, at the same time, of a *subterranean* race for the *Presidency!* But, to return to our account of "THE FOURTH" here—the Oration by Mr. Samuel Elliot, which I did not hear, is spoken of as a very fair and timely utterance. His theme was "THE FUNCTIONS OF A CITY," from which, of course, as a thorough-bred Bostonian, he went on to glorify his native city. A superfluous waste of words as *we* think, for what city *can* there be equal to BOSTON! Surely not "Old Amsterdam!" Elliot is reported to have said some good things, and perhaps the BEST are these closing words of his address: "Call us, call the city, call the nation to manliness, honor, devotion, to pure ends by pure means. Call us to the victories of peace, yet more renowned than those of war, and, where her white plume leads, there let us follow, to achieve the truth, the stainless truth of American Liberty."

As to the general character of the population which continued through the day and evening to crowd our "COMMON" and "PUBLIC GARDEN," which areas, by the way, never looked more luxuriant and inviting than now, I could not but be struck with the general aspect of order, neatness, and intelligence of that mass of many thousands! I think it may be safely affirmed without indulging in any national or self-conceited style of praise that, probably, no nation in the world, on the whole, *has* or better *deserves* to have the sentiment of patriotism more thoroughly integrated, or, with whom "love of country" is so clearly a unit! They bring all their sympathies, as we see, to these anniversaries, and, surely, it is well thus to connect with every triumph of principles a popular rejoicing, and thus to associate public recreations with our national eras, so far as we may thus express, concentrate, and confirm a true loyalty towards the great principle of universal liberty and equal rights. You share with me, I know, the earnest hope that those rights and principles may be more fully confirmed and assured by the future action of some better organized Congress and Executive at Washington, and that thus, in the time to come, we may better deserve the title of a "Free" and Independent people.

Yours truly,
JOHN T. SARGENT.

Our Philadelphia Correspondence.

PHILADELPHIA, July 6th, 1868.

SEVERAL months ago I gave you some account of the efforts made by a number of ladies and gentlemen of this city, to secure to the orphans of the colored soldiers and sailors of Pennsylvania, the advantages of a law of our Commonwealth providing for their education. Those exertions have resulted in the purchase of a large and substantial building, known years ago as "Bristol College," which is situated up the Delaware about sixteen miles from this city, and which was opened for the reception of these orphans on the fifteenth of last month. The friends of this excellent and important work, whose persevering endeavors are worthy of the highest credit, have done well in selecting and obtaining such a commodious building for the School-Home. The situation is desirable, and can be reached either by railroad or steamboat from this city. The ground attached to the building contains thirteen and a half acres, which will be cultivated for the benefit of the institution. The premises cost fourteen thousand dollars, and an additional sum of five thousand will be used in properly fitting up and comfortably furnishing the Home. The Philadelphia Branch of the United States Sanitary Commission generously gave three thousand dollars of the funds thus applied, and the remainder was furnished by about one hundred and fifty "just men and women, mostly of Philadelphia, who contributed it from their own private means." It is an instance of benefaction that commends itself to our most cordial praise, and deserves from the recipients of the blessings that will flow from it their sincerest gratitude. The efforts of a few among those who have been instrumental in consummating this good work, are especially entitled to the best words of commendation.

This State School-Home is placed under the immediate charge of Isaac S. Flint and wife, as principal and matron. These are regarded as eminently proper selections. They will have a thorough and earnest interest in the labor and duties which their position involves, being identified, in sympathy and activity, with the old Abolition movement, and sincerely devoted to the work of promoting the welfare of the colored race. These are primary evidences of qualification, and betoken a spirit that is an essential attribute of fitness.

The number of applications for admission to the School-Home, prior to the first of June, was ninety-nine. It is believed that this will be increased to one hundred and forty, and probably more. The building is capable of accommodating one hundred and fifty. Already sixty have arrived, and are receiving proper care and attention. Those who have not yet applied have been solicited to do so without delay. An agent is charged with the business of calling at the homes of the orphans, wherever they may dwell in the State, to assist in preparing the necessary papers, and to conduct them, free of expense, to the School-Home. Gen. Louis Wagner, Chairman of the Committee having direction of this work, with Robert R. Corson, Secretary, and B. P. Hunt, Treasurer, have prepared, published and circulated an address "To the widows and orphans of the colored soldiers and sailors of Pennsylvania," calling their attention to the Home, and requesting them to avail themselves of its benefits. They announce that the "orphans of all the colored soldiers and sailors of Pennsylvania who lost their lives, either by wounds received, or disease contracted in the late slaveholder's rebellion, have a right by law to support and an education in this Home at the expense of the State until sixteen years of age. We entreat you," they fervently add, "not to neglect this right. In return for the lives which our brave men of color gave up to the country, the State now offers their children the highest boon in her power—free education. Let no selfish motive nor evil counsel deprive them of the precious gift."

The opinion is expressed that this is destined to become the best school for colored children in the State. Its progress will be watched with great interest, and there is reason to believe that every exertion will be made to promote its growth, prosperity and practical efficiency.

The weather here is exceedingly warm; indeed, hot, and by no means conducive to the writing of long letters.

W.

[For the Standard.]

PROTECTION FOR THE INDIANS.

AN ADDRESS TO THE WOMEN OF AMERICA.

LADIES of America: It is an admitted fact that the weak and the helpless suffer in every family in which your kindly influence is not duly exercised. The Nation is but a family on a larger scale, its weaker members are to a great extent in deep affliction which your purer instinct and gentler natures can prevent or greatly relieve, but which your modesty or lack of information prevents from doing. Permit me to invoke your sympathy and interest in behalf of the aboriginal race in our country, with the assurance that whenever that race is treated with the kindness and respect which is its due, it will respond as genially and progress as rapidly as any people on the face of the earth, and in order to show the necessity of feminine interference I will present you with a few items which demand your attention:

SWINDLING.

Rev. Mr. Geary (Missionary) says: "The large appropriations made by the government for the Indians mysteriously disappear and do not reach them." Senator Nesmeth says: "The great cause of complaint is the worthless quality of the goods which are sent out for distribution among the Indians, the contractors are guilty of the most outrageous and systematic swindling and robbery. There is also evidence that the persons employed in the department are accomplices in these frauds, the prices charged are from fifty to one hundred per cent above the market value of good articles, while those sent to the Indians are often worthless, consisting of spades made of sheet iron, and axes of cast iron, not a particle of steel in either. Best brogans with soles made of paper and glue—blankets made of shoddy which come to shreds the first time they are wet, besides a vast amount of trash utterly worthless, such as jewsharps, hair oil, elastic garters for tribes who have not a stocking among them, and thus hundreds of thousands of dollars are charged to the Indians while at the same time they are starving for the want of seeds, farm implements and stock which they would use for self sustainment if they could have them.

ENSLAVEMENT OF THE INDIANS.

George M. Hanson, State Superintendent of Indian affairs in California, says, "That agents in the employment of the government have shamefully enslaved the Indians, and that while residing upon the reserves they have appropriated the profits of the Indians' labor to their own use. I discharged one supervisor and one laborer for furnishing revolvers to settlers for the purpose of shooting Indians.

I regret to say that the law for the protection of Indians is wholy disregarded, they are often murdered with impunity in open day; they are whipped, kicked and otherwise abused, and often forced to labor without any other consideration, their children are sometimes stolen from the reserves, but more often obtained from the mountains by first shooting their parents and then sold to the white settlers for prices varying from $50, to $300 each, thousands of children have been thus obtained and sold by kidnappers and are now held in involuntary servitude, but they rarely live to maturity but pine and die under their treatment."

CIVILIZED WAR AGAINST THE INDIANS.

Col. Bent sworn said: "I have lived in Colorado Territory for the last thirty-six years and almost every difficulty during that time has arisen from aggression of the whites upon the Indians."

Gen. Kit Carson, sworn, said: "I have heard read the statement of Col. Bent, and his opinions in relation to Indian affairs coincide perfectly with my own. I came to the Indian county in 1826, and I am acquainted with them both in peace and in war; from what I have heard, the whites are always cursing the Indians and are unwilling to do them justice. I know of no acts of hostility committed by the Cheyennes and Arapahoes previous to the attacks made upon them. In regard to which we have the following official statement:

"We made a forced march of forty miles and surprised at break of day one of the most powerful villages of the Cheyenne Nation, and captured over five hundred animals, killing the celebrated chiefs. One Eye, White Antelope, Knock Knee, Black Kettle, and little Robe, with about five-hundred of their people, destroying all their lodges and equipage and making almost an annihilation of the entire tribe."

I. M. CHIVINGTON, Colonel Commanding.

An eye witness of that masacre (Robert Bent) said: "When Col. Chivington surrounded the village with his troops, I saw the American flag waving, and heard the chief call their people to stand around the flag. I also saw a white flag raised so conspicuously that they must be seen. But the cold-blooded butchery of these defenceless Indians, mothers with their helpless children included, is too horrid for publicity, for in its details it out-savaged the worst of savages."

PROSTITUTION.

It is common to say, that the distribution of whiskey is the great evil which destroys the Indian. But there is a more distructive evil even than whiskey. It is the prostitution of the Indian women, as soon as they arrive at the age of twelve or fourteen, and even sooner, the infamous work is begun. All classes of frontiersmen engage in it. Interpreters find their account as procurators for those that will pay them for the trouble, so that the frontier is one great unroofed brothel. To the philosophic mind there needs no other explanation of Indian debasement, for if the same amount of wrong was forced upon the woman of any nation under heaven it would most certainly ruin that nation. And if an Indian dares to lift his hand against this infamous practice, he is instantly killed, the common expression among border ruffians is, "kill the bucks, but save the squaws," and to such an extent has this been carried on, that there are many bands of Indians consisting of chiefly widows and children with scarcely a man among them. It is sad to reflect that while our people are sending men and means to convert heathens, "on Greenland's icy mountains, and Afric's burning sands," hardly a voice is heard in all the land against this barburity at home. True, Rev. H. W. Beecher commenced an address at Cooper Institute a few evenings ago by saying "*That his first effort in speech-making while a school boy was one in behalf of the Indians;*" the thought occured to us that if Mr. Beecher had retained the freshness of this early impulse and had given it expression on fit occasions since his matured Manhood, others would have caught the inspiration, and long before this the Indian wrongs which now disgrace and curse the nation would have ceased to be.

HOW THE INDIANS ARE FED.

Samuel C. Haynes, assistant surgeon of the sixth regiment of the Iowa Volunteer Cavalry, sworn, said: "The Winnebago and Santee Indians were fed in this way at the Crow Creek Agency in 1864. A vat six feet deep and six feet square, was filled with water, flour, beans and beef, including heads and entrails. Then steam from an engine that worked a saw-mill was conveyed to the mass through a pipe. Some of the Indians could not eat it, saying it made them sick and that it was only fit for hogs. I was often there when it was being used; its odor was very offensive like the entrails of beeves."

Joseph Hansell, being sworn, said: "I was stationed at Crow Creek Agency. I smelt the odor of the vat as described by Dr. Haynes. The entrails, heads, and feet were thrown into the vat. The flour was third-rate, and poor at that. I think that they had no sugar or coffee, and no vegetables but beans.

Mothers, Wives, Sisters, Daughters of America, these terrible facts are an appeal not merely to your sympathy, but to your reason; the parties concerned in the perpetration of these wrongs are your kindred and your countrymen and the reaction comes upon your husbands, sons, and brothers as well as upon yourselves. For do you not see that in spite of Sabbath's Sermons, and Schools and Mothers prayers and Fathers precepts, and policemen and prisons, that vice and violence everywhere abounds so that you are not safe unless guarded by day and by night. And why is this? Because as a Nation we have not done to our Indian neighbor as we would have him to do unto us, but instead thereof, we have sown broadcast the seeds of fraud and crime, and now we are reaping the harvest in the measure we have meted to him, it is measured to us again and there is no power on the earth or in the Heavens that can stop this result except by stopping the cause.

To do justly and to love mercy is the only possible way by which we can obtain justice or find mercy for ourselves and for our children. Permit me, ladies, to submit for your consideration the following plan contained in a published letter to the XL Congress, or any other plan which in your judgment may be more practical and equally adapted to ensure the recognition of the Indian rights to a distinct nationality, to *freedom* and *perpetuity* with territory and government adapted to their needs and to an equitable adjustment of all unsettled accounts as a basis for permanent peace between the races for ever.

Respectfully,

JOHN BEESON.

SECOND LETTER OF FATHER BEESON TO THE FORTIETH CONGRESS.

The enormous loss of life and money, and general demoralization growing out of the maxim "*To the victor* belong the spoils," as applied to Indians affairs, together with the fact that no adequate remedy is provided, or even proposed, is a sufficient apology for offering the following propositions:

1. That as early as practicable the Indian Bureau be substituted for an Indian Department of the government, whose secretary shall be a member of the Cabinet.

2. That the policy of extinction shall be changed to one of protection and perpetuation of the aboriginal race, so that whatever may be the *Indian's destiny*, it may result from a true civilization, and not from its perversion and wrong.

3. That henceforth the life and property of Indians shall be held sacred in law, and that offenders against them shall be subject to the same penalties as if committed against American citizens, and that the testimony of Indians shall be as valid as that of white persons in all the courts.

4. That the proposition of the "Indian Peace Commissioners," for the appropriation of four or five ample Territories for the sole use of the Indians be carried out, and that upon these Territories the Indians shall make and administer the laws for their own government, and be under the protection of the United States as friendly allies until such time as they are prepared for American citizenship.

5. That five persons who are heads of families be appointed by the President of the United States to act in conjunction with five Indians, to be elected by the tribes, as a high court for each of the Indian Territories, but whose decisions shall not be final until confirmed by the respective tribes, and in all cases wherein the interests of white persons are implicated the decision must be confirmed by the Senate of the United States.

6. That three persons who are skilled in the arts and sciences (practical men) be appointed by the President to reside upon each of the Indian Territories to facilitate the development of their material resources and general education, and especially to extend honorable commercial relations with all the tribes and with the people of the United States.

7. From each Territory there should be one representative in Congress, under the same rules as representatives from other Territories of the United States, elected by the tribes whom they represent.

8. Being thus conditioned, there will be no need for military posts nearer than ten or fifteen miles of their lines, and not even there only while the white settlers, as well as Indians, have learned mutual respect for each other's rights.

9. Three commissioners should be appointed by the President, with four appointed by the Indians, or one from each Territory to adjust all unsettled accounts growing out of treaties not fulfilled or of spoliationclaims both between the different tribes and the white settlers.

10. The appointees by the President as well as all persons officially in connection with Indian affairs, should be nominated by the association for the promotion of universal peace, and by the Society of Friends or other philanthropic bodies, who are known to be advocates of peace and good will towards all mankind, through the executive committee of the United States Indian Commission, and the entire movement should be so far removed above political intrigue that all parties and every American may rejoice in its abundant success.

11. It is not proposed to remove Indians from those locations where they are recognized and protected as American citizens. But to provide Territory on which all of the aboriginal race living under the control of the United States may have *freedom, justice* and *protection*, with facilities for development as a family among the nations whom God hath designed to live and multiply on the face of the earth.

Respectfully,

JOHN BEESON.

WASHINGTON, D. C., June 22, 1868.

From the Manchester Examiner and Times, (Eng.)

THE FRANCHISE FOR WOMEN.

A DEPUTATION from the Manchester National Society for Women's Suffrage waited upon the overseers of Chorlton-upon-Medlock yesterday evening, to urge an application that the overseers should put upon the register of electors "all inhabitant occupiers or householders who shall have paid their rates in conformity with the Representation of the People Act, 1867." The deputation consisted of Dr. Pankhurst, Mr. Rusden, Miss Becker and Miss Alice Wilson.

Dr. Pankhurst, in explaining the nature of the application, said that, with regard to those inhabitant occupiers who were women, he would lay before the overseer two fundamental positions. The first was that under the law as enacted by the Reform Act of 1832, every unmarried woman, every woman *sui juris*, who had the necessary qualification, was entitled to vote at the election of members of Parliament, except in those cases where the franchise was expressly limited to male persons. That position was established by three main arguments. In the first place, women, in ancient times, freely voted at the election of members of Parliament; in the second place, by no law and by no judicial decision had the right of voting been ever abrogated or annulled. The only ground on which it was pretended that women were not entitled to vote was that they were mentally incompetent to exercise that right, and the only authority for such an assertion was the dictum inspired by the argument of Lord Coke, because all the authorities established this position clearly, that whenever the franchise was constituted by description, whoever answered to that description, whether man or woman, was entitled absolutely to exercise that franchise. He would cite in support of that position two cases. The first was that of the "Queen *v.* Stubbs" (2d Term Report). There the question was, whether a woman was qualified for the office of overseer, the qualification consisting in being a substantial householder. The question was, did woman answer to that description? It was held that she did, and that she was entitled to serve the office of overseer. Another case, in proof of the position that whoever answered the description by which the franchise was constituted, was entitled to exercise the franchise, was the case of "Olive and Ingham," (No. 7 modern reports.) There the question was whether a vote was good by a woman as coming within the description of "all persons paying scot and lot," and it was held that women came within that description. So it was quite clear that in point of law there was no disqualification for women voting for members of Parliament; and, finally, when they called upon their opponents for proof, they submitted neither law nor position, and within the last few days they had resorted to a resolution of the House of Commons. Without arguing any further, he would say that the notion that there was a resolution of the House of Commons forbidding women from voting was not to be maintained; it was a mistake. The third argument was that the mere fact that for a long period of time the right had not been exercised, did not prevent the right from being exercised now. The other fundamental position was this, that under the present law women were absolutely entitled to be put upon the register of voters, and to vote for members of Parliament, provided they were unmarried, and that they possessed the necessary qualification. That position was established by two classes of argument. The first was from the structure of the act of Parliament itself. In the act of 1832, the franchise was given to every male person; by the act of 1867 it was given to every man. The question was as to the meaning of the expression "man." First of all, he submitted that the word man was equivalent, in point of law, with the word *Homo*. In good Latin, *Homo* did not mean "man," as contra-distinguished from woman—it meant a human being. He could not cite a greater historical case than the one referred to by St. Augustine, *Homo sum : humani nihil a me alienum puto*. When that line was spoken in the Roman theatre, the whole of the vast audience, composed of the representatives from almost every nation of the world, rose with one consent and applauded, attesting thereby their acceptance of the doctrine that everything that was human had a distinct relation to man. *Homo* was obviously intended there to mean human being. The second branch of the argument was that in the Roman law, which had the command of the world at this hour, the word man did mean a human being, without any reference to sex. In the next place, in the law of England, from time to time, the word man was used indifferently, and man and woman were included, both in the great charter and in many cases where great constitutional and political rights were concerned. Then, if there were any doubt whatever about the matter, there was Lord Romilly's act, in which it was clearly laid down that all words importing the masculine gender should be assumed and taken to include females, unless the contrary as to gender was expressly provided. In the act of 1867 there was no express proviso to the contrary. There were certain facts connected with the passage of this act through Parliament to which, although they were not strict evidence, he should like to refer. The first fact proved that the government, in carrying this measure through Parliament, were distinctly called upon to ignore the existence of Lord Romilly's act. Before the bill went into committee, Mr. Denman said he should put on the books of the House of Commons a notice of his intention to ask Mr. Disraeli whether, having regard to Lord Romilly's act, it was the intention of the government to confer the franchise upon women as well as men. That question remained on the books for some time, and on the 28th of March it was put in the House of Commons, by Mr. Denman. Mr. Disraeli, in reply, said, "it is a sort of thing more fit for the gentlemen of the long robe than for myself," but, he said, reading the language which he (the speaker) had cited, that the words importing man were to include women, unless the contrary was provided—"I believe the contrary is provided in this case." Now, the contrary was not provided; it never was in the bill, and there was no proviso whatever. The second fact was that, on the 20th of May, Mr. Mill put an amendment to the effect that the word "person" should be substituted for "man," but the House of Commons would not have that. On July 12, Mr. Powell asked the House of Commons to substitute for the word "man" the words "male person;" but the House of Commons would not have that. From those facts, he was entitled to affirm that the Legislature was in possession of an expression which distinctly excluded women, and, being in possession of that expression, not only did not use it, but distinctly rejected it, and used a technical expression which, in point of law, clearly included them. So that, in point of fact, from the history of the carriage of the measure through Parliament, nothing could be said against the proposition that women were entitled to vote. The golden rule in the interpretation of any act of Parliament was the intention of the Legislature, and that intention could only be collected from the language which the Legislature had employed. In the case of "Shore and Wilson," Mr. Justice Coleridge said "The object of the exposition of written instruments must be to ascertain the express meaning or intention of the writer, the express meaning being relevant to the intention." He would ask this simple question, what was the express meaning of the Legislature in the use, in this act, of the word "man?" He contended, on the ground of principle, on the ground of precedent, and on the ground of authority, that the term was clearly inclusive of women. The opinion of an eminent and gifted lawyer had been taken with reference to the interpretation of the act, and he wished to call attention to that opinion, because an expression of opinion on the part of Mr. Mellish was important, however he might express it. The simple point in controversy was the meaning of the word "man," as indicative of the intention of the Legislature. Mr. Mellish's opinion was to this effect: "I am of opinion that under the Representation of the People Act, 1867, women are not entitled to be registered as voters. It is plain that even if it had been the intention on the part of Parliament to gives votes to women, the word 'man' would not have been used in the 3d, 4th and 5th sections," Mr. Mellish, instead of giving the means of collecting the meaning of the word "man" insisted that the disputed word should settle the dispute. The question was not whether by the use of the word "man" the intention of the Legislature was disclosed, but what was the meaning of the word "man" itself. To show this, Mr. Mellish gave a lady's reason, "It is, because it is." He simply said "women are excluded because the use of the word 'man' does not include them." That was merely a statement, without proof or argument. He (Dr. Pankhurst) contended that in point of law the application was sound, and he cited authorities in support of that position, not to clear the law, but to make people more anxious to give their attention to this proposition. In point of political justice it was a right thing to do. It was denied only on one ground, viz., that women were in a state of perpetual infancy and of perpetual mental imbecility. Therefore, on the ground of law, on the ground of principle, on the ground of authority, and on the ground of the best interests of political life, he thought the overseers would not hesitate to apply the law in this case, so as to include all those who came within the legal description of the act of Parliament.

The Chairman (Mr. Birch) said the overseers would be glad to hear any statement from any other member of the deputation.

Miss Becker said she had only a few words to add to the remarks of Dr. Pankhurst. She thought it might very reasonably be asked, seeing that women were required to pay rates, whether it was the intention of the Legislature to include women in one case, and not in the other?

Mr. Brockbank asked Dr. Pankhurst whether he supposed Mr. Mellish was not aware of the existence of Lord Romilly's act?

Dr. Pankhurst said he had not imputed such a thing.

Mr, Brockbank: Do you admit that he is a leading authority?

Dr. Pankhurst: I do; a very distinguished authority.

Mr. Brockbank said the difficulty was just this, the overseers were men of business, and not qualified to judge in a case of this sort. If they agreed to put women on the register of voters, they would be setting their opinion against that of Mr. Mellish, who was admitted to be a distinguished authority.

Mr. Rusden remarked that there were also many high authorities on the other side.

The Chairman said he had listened with much pleasure to the opinions which had been so clearly expressed by Dr. Pankhurst; but it was a matter which the overseers must take time to consider. It was probable that Dr. Pankhurst's statement had induced some of his colleagues to alter their opinions. They would, however, take time to consider the matter, and Dr. Pankhurst should be informed of the result of their deliberations at the very earliest opportunity.

The deputation then thanked the Board for their courtesy, and retired.

THE DEBATE ON THE PROPERTY OF MARRIED WOMEN.

MR. SHAW LEFEVRE's motion for the second reading of the Married Women's Property Bill, in the House of Commons on Wednesday, gave rise to a very animated and interesting discussion. The earliest opponents of the bill were Mr. Lopes and Mr. E. Karslake—both barristers and representatives, the former of the common law, and the latter of the equity bar—who moved and seconded its rejection. Some of the observations of Mr. Lopes proved so offensive to the feelings of the occupants of the ladies' gallery, that the fair listeners gave audible expression to their feelings; and more than one hesitating but unmistakeable hiss made its way through the jealous screen which shrouds them from the observation of Hon. members. Fortunately these utterances escaped the notice of the Speaker and the Sergeant-at-Arms. We append a report of the speeches of Mr. Jacob Bright and Mr. Lowe, and of the remarks with which Mr. Lefevre wound up the debate:

Mr. Jacob Bright was confident that the bill was approved by the great majority of the people, and that its ultimate success was certain. He did not happen to be in the position which had been referred to by an Hon. member—of marrying a woman with a much larger property than himself. He should not think such a position a degradation, but he certainly should think it a degradation if he undertook to spend such property without the consent of the person whom he believed to be the rightful owner. (A laugh, and "Hear, hear," from Mr. Mill.) A woman ought to be enabled to prevent such a proceeding. Could it be shown that married women were mentally incapacitated for holding property to the advantage of themselves and their families he should acquiesce in the existing disqualification, but unmarried women, who, unfortunately, were more numerous in this than in any other civilized country, possessed the full control of their property, as was also the case with widows. No doubt there had been recent instances of women investing their money imprudently, but they had invariably been preceded by numbers of the other sex, and some of the leading commercial men in the country had been sharers in their misfortunes. He remembered the late Mr. Cobden remarking that in France, where women possessed greater rights and were more connected with business than here, they generally held the purse, and he believed they were qualified to do so. Women of the upper classes had already to a great extent protected themselves, and the object of the bill was to enable those in the humbler ranks to do the same. It was hardly necessary to cite cases of hardship, for, in the absence of protection, dishonest and vicious husbands were as certain to make their wives suffer as burglars would be certain to plunder where there was no law against burglary; but he had been furnished with some cases which had recently occurred at Manchester. A man who had married a woman with a good business, sold off her stock and furniture, and went to America, leaving her destitute. Again, an elderly lady, who had been married to a man considerably her junior, was deserted after her property had been wasted, and died in a workhouse. If she had had the power she would doubtless, when half of it had been squandered, have secured the remainder. There had been instances, too, of women hiding their savings or asking friends to place them in the bank, or invest them for them, being afraid their husbands would seize upon them. Why should the husband be able to squander consols, shares, or savings-bank deposits more than land? It took women more time to earn a given sum than men, and many avenues to employment were closed against them; it was, therefore, the more necessary to give them a security and a stimulus, and encourage them to work openly instead of doing so, as was the case in many instances, by stealth. He believed the bill would render thousands of homes less miserable, would save many families from parochial relief, and would confer greater benefits on a large number of persons than any other measure which was likely to pass in his own life-time. (Hear, hear.)

Mr. Lowe: The question before the House is simply this—ought the common law, with regard to the property of married women to stand or not? There is not the slightest occasion for going into minute details or technicalities. It is that large question which we have before us. Now, the common law is this—that the personal property of a married woman, whether possessed before or acquired after her marriage, is not hers at all, but is the absolute property of her husband, and that the land of a married woman is for the benefit of her husband during her life, and in the event of his surviving her, is his property, in case there are children by the marriage, till his death. Is that right or not? The question is not that which was stated by the Hon. and learned member for Colchester (Mr. Karslake), whether this can be traced up to a long succession of ages in the most barbarous times of which history gives us any account, and whether it has been confirmed and consolidated and built up into an edifice. The question is, on what is that edifice founded? Is it founded on justice and righteousness, equality and fairness, or is it founded on injustice, tyranny, and oppression? (Hear.) That surely is a very simple question, and there is no need to talk about disturbing social order in families, and about destroying the husband's influence over the wife, which is saying in so many words that unless you put the whole property of a married couple into the hands of the husband and give him, like this House, the power of stopping the supplies whenever he thinks proper—(a laugh), there is no chance of concord and harmony in the marriage state. Let us dismiss considerations of this kind, because we have to go to those which are much more elementary. The law holds that when a man or a woman has got property they are not bound to show that they will make a good use of it, so as to make it conduce to social good, or to anybody's good. They have got it, it is their posession, and it is respected as such, with the single exception of married women. If a woman possesses property and is married, the law, being no doubt afraid the husband might tyrannically take it from her, puts that temptation out of his reach by taking the property away and giving it to him all at once. (Laughter.) That is the simple state of the law. Now show me what crime there is in matrimony that it should be visited with the same punishment as high treason—namely, confiscation, for that is really the fact? The property is as much confiscated and taken from the woman and her children by the husband as if she had committed a capital offence; it is gone from her forever. (Hear, hear.) It is for those who uphold this, not to talk about social strife, but to show how, on any principles of equity and justice, it can be justified. Now let us take the opinion of mankind on the subject. Suppose a girl has a considerable property, and that she has a father or a guardian, what, in the view alike of those who oppose and those who support this bill, is the duty of the father or guardian? Clearly to make a marriage settlement in order to protect her property. (Hear, hear.)

Why so, if the common law is just? The common sense of mankind, the natural affections of mankind, the practice of mankind, utterly condemn this law, and its operation is systematically avoided by special contracts made to remedy its injustice. Every marriage settlement that is made is a tacit protest against it. (Hear). Well, now, what is the duty of the law?—for we sitting here as legislators have just as much a duty to perform as fathers or guardians. The only occasion when our duty comes into play is when, from any reason, whether accident or improvidence, no marriage settlement is made; and what ought we to do? Why, surely we ought to put ourselves *in loco parentis*, and show towards the persons we are bound to protect just the same feelings of kindness and beneficence, and the same wish to protect and spare them from injury, which the parent or guardian is bound to show to his child or ward. We cannot make the same provision that they can, because we do not know the circumstances of each case, and can only deal with cases generally; but I maintain that where a change of condition has not been provided for by special contract, it is the duty of the law to make as just a settlement as we can for the generality. And what is the most just settlement? Is it to give over the whole of her property to her husband? Is that discharging the duty we undertake? We have courts of equity to temper the severity of the common law, and which themselves order a settlement to be made in certain cases. A ward of the Court of Chancery has a settlement made for her by decree of the court, and if a woman have a legacy left to her after marriage, the court will compel the husband to make a small settlement upon her. That is an admission on the part of the Court of Chancery that the present law is unjust. Thus the practice of mankind and the voice of the higher courts are alike against it. In ordinary cases we allow persons to retain the property to which they are entitled until a case is made out for depriving them of it. Is there no practical mischief arising from the present state of things? Observe this, that the mischief does not occur through the negligence of the parties, but through the action of the law, because a women is in a condition to make terms after marriage as well as before. But the law steps in, and that which occurs is principally and primarily owing to the operation of the law. Cases sometimes occur in which a man without a shilling marries a woman with landed property. He becomes the tenant for his own life by the courtesy of England. He takes a dislike to her, he studies the law of cruelty, and having adopted a course which just prevents her from getting a judicial separation, he drives her from her home, and his children with her, to live in poverty, and almost in need, where they are unknown, while he keeps a great establishment, perhaps on her estate and at her expense, and is a great person in the county. (Hear). And that is done not through her fault or negligence, but by the iniquity of the law, which puts it in his power to do this by taking her property from her and enables him to fatten upon the spoils of her whom he has sworn to love and cherish. (Hear.) Then there is the very common case of the legacy left to the wife and taken and squandered by the husband. We are responsible for this if we allow these things to be done. Let us put aside all questions of social policy and marital right, and ask ourselves whether anything can be shown to justify us in taking away property from one person and giving it, without consideration to another. We are actually giving a premium to a man to run away with a girl and marry her without the consent of her parents. (Hear). If a man makes honorable love to a girl the matter is carefully looked to by her parents and guardians, and her property is settled upon her. But if a man can induce a young woman to leave her father's house and marry him, her property becomes his absolutely, so that it is to the interest of the man to marry, without the knowledge of her parents and without settlement, one of the unprotected and weaker sex. For these reasons I cannot let this bill pass a second reading without bearing my testimony to the flagrant iniquity of the present law. The Hon. member for Chippenham says that a husband might use the property of his wife so as to get credit, but if a woman allowed her husband to use her property in business she would become a dormant partner, and her property would be fairly liable to pay the debts thus contracted. I trust that my Hon. friend will persevere with his bill. (Cheers.)

Mr. Shaw Lefevre, alluding to the tone in which Mr. Karslake had spoken of woman, said it reminded him very much of the way Petruchio spoke of Katherine, in the "Taming of the Shrew." He said:—

> I will be master of what is mine own:
> She is my goods, my chattels; she is my house,
> My household stuff, my field, my barn,
> My horse, my ox, my ass, my anything.

(Laughter and hear.) Referring to the general question, he desired to inform the House that he had received numerous communications in support of the measure, one of which was from the Rev. Septimus Hansard, who said:

"My own experience leads me to believe that to raise the social position of women among the lower classes, by securing to them their separate property, would be of great benefit. Cases come before me constantly of idle and profligate men taking the earnings of the industrious wife for their own selves. Not long ago I had to help a poor woman through her confinement, who had saved from earnings a little money to meet this emergency. Her husband was a drunkard, and finding she had a supply, ascertained the source and beat her in her weak condition in the most brutal manner until she delivered up her money. I do not think he would have done this if he had not known that legally the money was his own."

Mrs. Phillips, of Manchester, quoted the case of one married woman who, in signing the petition in favor of this bill said, "I have a husband who is a clever workman, and can earn good wages when he pleases, but I go out as a daily cook and make money. This he takes from me leaving me penniless whenever he chooses. So I have left him, and for the present taken refuge with friends who would put me into some way of earning money but for fear of his coming and seizing all."

He would also read one communication from Judge Washburne, of America, who said, "It is now more than twenty-five years that the subject of the independent ownership by married women of their separate property has been a subject of consideration by our courts and legislatures, and the course of action has from time to time uniformly been in the direction of a more, rather than a less, independent right over their property by married women. I believe any attempt to go back to the common law would find little favor at this day. So far as my own observation extends, I have seen no mischievous consequences growing out of the change. It certainly makes wives more independent in the matter of property than the common law did. But I have never known it to breed discord or discontent in families; it often saves a family from the consequences of the recklessness or misfortunes of the husband or father by saving from the reach of the creditors the estate which belongs to the wife. I am free to say that although I regarded the first inroad upon the common law as to the rights of husbands in their wives' estate with apprehension that it would cause angry and unkind feelings in families, and open the door for fraud, so far as his creditors were concerned, I am so far convinced to the contrary that I would not be one to restore that common law if I could." The Hon. gentleman expressed a sincere hope that the House would consent to the second reading of the bill. (Cheers.)

The division, it will be remembered, resulted in a tie, one hundred and twenty-three members voting on each side. The Speaker was therefore called upon to give his casting vote; and the right Hon. gentleman, in accordance with usual practice, pronounced in favor of the second reading. This decision won for him the approval of the fair spectators of the debate, and the cheers which accompanied the second reading of the bill did not altogether drown the sound of the clapping of hands and rapping of fans in the ladies' gallery.—*Manchester (England) Examiner and Times.*

LITERARY.

The Boston *Advertiser* is to issue an evening edition half the size of the morning paper.

The authoress of a novel—"Hood and Glove"—published in England, says that "All day long Claude paces backward and forward like an overseer on a Massachusetts cotton plantation."

Mr. Burlingame says the Chinese have more books, encyclopedias, pamphlets, magazines, etc., than any other people. Their principal encyclopedia embraces five thousand volumes.

The Progress is the title of a new weekly paper issued in this city and Brooklyn, to be devoted to temperance and the principles of modern reform, art, literature, science, and general news. George I. Bennett, M. D., R. F. Greeley and Charles Latour are editors and publishers. The first number is well edited and handsomely printed, indicating that it will deserve, as we hope it may receive, liberal patronage.

The Radical for July is an excellent number. It contains, among other good articles, "Art and Religion," by E. D. Cheney; "The Secret of power," by D. A. Wasson; "Position" by W. A. Cram; "The policy of the American Unitarian Association," and "My Two Guests," by John Weiss; editorial notes, reviews, etc.

RECEIVED.

HISTORY OF A MOUTHFUL OF BREAD. By Jean Mace. Cloth, 398 pp. New York: Harper & Brothers.

THE SERVANTS OF THE STOMACH. By Jean Mace. Cloth, 311 pp. New York: Harper & Brothers.

DEAD-SEA FRUIT. A novel. By M. E. Braddon. Paper, 178 pp. New York: Harper & Brothers.

Littell's Living Age. Boston: Littell & Gay.

Every Saturday. Boston: Ticknor & Field.

Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends held at Longwood, Chester County, Pa., 1868.

Free Trade. Remarks made at the Workingmen's Institute, Boston, June 24th, 1868. By E. M. Chamberlin. Boston: A. Williams & Co.

OBITUARY.

DIED on Monday morning, the 22d inst., Mr. Jonathan Buffum, aged 74 years 8 months and 13 days.

In the removal of Mr. Buffum, not only his family and immediate friends, but the city and community, have sustained no common loss. For more than half a century he was closely identified with every important public interest of the town. He filled many responsible official positions, discharging every trust with scrupulous fidelity. With him love of justice, of truth and right was not a sentiment or a passion, but a principle wrought into his very nature and being; so that his integrity and uprightness as a man and a citizen were ever above reproach, securing to him the respect and confidence of all who knew him.

In every enterprise of social, moral or religious reform and progress, Mr. Buffum was always with the foremost. Intuitively he discerned between the false and the true, and all sham and pretence stood revealed and rebuked in his presence. Anti-Slavey, Anti-Masonry, Temperance, Rights of Woman, the cause of Peace and of Spiritualism found in him an early, earnest and consecrated advocate. Once well assured of the importance of any truth to the promotion of human well being, no matter how proscribed and despised, he counted no cost, no reproach, no persecution, no peril too great in its behalf. Indeed before any of these enterprises were inaugurated, he had already won, in a storm of obloquy, reproach and imprisonment, a religious liberty, in which myriads now rejoice, and under whose broad banner the liberal and enlightened of all the christian sects will yet be found.

In the more private relations of husband, father, friend and neighbor, all who knew him can witness how eminently faithful he was in every requirement. He spared no expense or exertion to secure to all to whom he stood related, the highest present and prospective good. His home was ever the abode of most extensive hospitality, as cordial as it was bountiful, and from which the poor and the outcast, the fugitive slave and the discharged convict, were not turned away.

Spared to a good old age, his life answered to the last life's great end. With his characteristic intuitiveness he saw the final earthly change approaching, and made every preparation. His sun went down at last in serenity and peace, and his family and friends may rejoice even in their bereavement, that with new and exalted vision he now beholds the opening glories of an immortal existence.

Our Fur Traders and Trappers in fitting out here, find Ayer's medicines one of their most profitable articles of traffic. Around Slave Lake and the wild regions of the North, the Indians know their uses and have an abiding faith in them. They say: "Ayer—great medicine—cure sick man," and his remedies, for the diseases from which they suffer, will often bring forth their stock of skins even quicker than wampum, rum, or tobacco. Savages are not fools, if they are unsophisticated in some of the arts of civilization.—*Montreal Pilot.*

ECONOMY IN DOMESTIC EXPENSES.—We suppose there are thousands among our readers who are eager to learn any new method of practicing economy in their domestic affairs. There is one plan worthy of attention, and though it is not altogether novel, it possesses several new features that entitle it to special notice. Every one knows that it is cheaper to use plated articles than solid silver ware, and accordingly the demand for the former has increased very rapidly during the last few years, especially since the rise in prices generally, caused by the late war. But the large quantities of inferior plated articles thrown upon the market by houses of inferior or no reputation, has considerably injured this branch of trade, and given many persons a strong dislike for anything plated. The fault in this case lies with the purchasers as well as with the manufacturers. Purchasers in many cases have been content with the appearance of an article without inquiring who was its manufacturer or what is its true value. After purchasing inferior articles cheap, and finding that the plating very soon disappears, they become disgusted with everything of the kind, and resolve to buy no more of that class of goods. This disappointment, however, and the loss consequent on buying inferior plate may very easily be avoided by buying only from a first-class house, having a good reputation to maintain, and willing to warrant every article they sell. There are several houses of this kind. We have much pleasure in calling attention to one firm in this line—the Lucius Hart Manufacturing Company, Nos. 6 and 8 Burling slip, foot of John street. We believe they are the oldest plated warehouse in this city. They have recently placed their manufacturing department so that all their work is done under their own immediate supervision, and they are perfectly acquainted with the character of every article they offer for sale. They can, and they do, warrant their goods to be all that they are represented. Their assortment of ice-pitchers, tea-sets, castors, coffee-urns, cake-baskets, &c., &c., is very large, and is unsurpassed for elegance of designs or moderate prices. They have occupied their present stand in Burling slip for nearly forty years, and though it is now somewhat out of the way, intending purchasers of plated goods will find it to their advantage to call and examine the stock of this establishment.

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BRITISH PERIODICALS.

THE LONDON QUARTERLY REVIEW (Conservative.)

THE EDINBURGH REVIEW (Whig.)

THE WESTMINSTER REVIEW (Radical.)

THE NORTH BRITISH REVIEW (Free-Church.)

AND

BLACKWOOD'S EDINBURGH MAGAZINE (Tory.)

These foreign periodicals are regularly republished by us in the same style as heretofore. Those who know them and who have long subcribed to them, need no reminder; those whom the civil war of the last few years has deprived of their once welcome supply of the best periodical literature, will be glad to have them again within their reach; and those who may never yet have met with them, will assuredly

Miscellaneous Department.

THE DOLE OF JARL THORKELL.

BY JOHN G. WHITTIER.

THE land was pale with famine
And racked with fever pain;
The frozen fiords were fishless,
The earth withheld her grain.

Men saw the boding Fylgja
Before them come and go,
And, through their dreams, the Urdarmoon
From west to east sailed slow!

Jarl Thorkell of Thevers
At Yule-time made his vow;
On Rykdal's holy Doom-stone
He slew to Frey his cow.

To bounteous Frey he slew her;
To Skuld, the younger Norn,
Who watches over birth and death,
He gave her calf unborn.

And his little, gold-haired danghter
Took up the sprinkling-rod,
And smeared with blood the temple
And the wide lips of the god.

Hoarse below, the winter water
Ground its ice-blocks o'er and o'er;
Jets of foam, like ghosts of dead waves,
Rose and fell along the shore.

The red torch of the Jokul,
Aloft in icy space,
Shone down on the bloody Horg-stones
And the statute's carven face.

And closely round and grimmer
Beneath its baleful light
The Jotun shapes of mountains
Came crowding through the night.

The gray-haired Hersir trembled
As a flame by winds is blown;
A weird power moved his white lips,
And their voice was not his own.

"The Æsir thirst!" he muttered,
"The gods must have more blood
Before the tun shall blossom,
Or fish shall fill the flood.

"The Æsir thirst and hunger,
And hence our blight and ban;
The mouths of the strong gods water
For the flesh and blood of man!

"Whom shall we give to Asgard?
Not warriors, sword on thigh;
But let the nursling infant
And bedrid old man die."

"So be it!" cried the young men,
There needs nor doubt nor parle;"
But, knitting hard his red brows,
In silence stood the Jarl.

A sound of woman's weeping
At the temple door was heard;
But the old men bowed their white heads,
And answered not a word.

Then the dream-wife of Thingvalla,
A Valla young and fair,
Sang softly, stirring with her breath
The veil of her loose hair.

She sang: "The winds from Alfheim"
Bring never sound of strife;
The gifts for Frey the meetest
Are not of death, but life.

"He loves the grass-green meadows,
The grazing kine's sweet breath;
He loathes your bloody Horg-stones,
Your gifts that smell of death.

"No wrong by wrong is righted,
No pain is cured by pain;
The blood that smokes from Doom-rings
Falls back in redder rain.

"The gods are what you make them,
And earth shall Asgard prove;
And hate will come of hating,
And love will come of love.

"Make dole of skyr and black break,
That old and young may live;
And look to Frey for favor,
When first like Frey you give.

"Even now o'er Njord's sea-meadows
The summer dawn begins;
The tun shall have its harvest,
The fiord its glancing fins."

Then up and swore Jarl Thorkell:
"By Gmili and by Hel,
O Vala of Thingvalla,
Thou singest wise and well.

"Too dear the Æsir's favors
Bought with our children's lives;
Better die than shame in living
Our mothers and our wives.

"The full shall give his portion
To him who hath most need;
Of curdled skyr and black bread
Be daily dole decreed."

He broke from off his neck-chain
Three links of beaten gold;
And each man, at his bidding,
Brought gifts for young and old.

Then mothers nursed their children,
And daughters fed their sires,
And Health sat down with Plenty
Before the next Yule fires.

The Horg-stones stand in Rykdal;
The Doom-ring still remains;
But the snows of a thousand winters
Have washed away the stains.

Christ ruleth now, the Æsir
Have found their twilight dim;
And, wiser than she dreamed, of old
The Vala sang of Him!

Atlantic Monthly for July.

COMMON EVENTS OF LIFE.—Of old times Michael Angelo took his copies from the persons in the streets, and wrought them out on the walls and the ceiling of the Vatican, changing a beggar into a giant, and an ordinary woman who bore a basket of flowers on her arms into an angel; and the beggar and flower girl stand there now in their lustrous beauty, speaking to eyes that wander from every side of the green world. The rock slumbered in the mountain, and he reached his hands out and took it, and gathered the stones from the fields about him, and built them into that awful pile, which covering acres of ground reaches up its mighty dome towards heaven, constraining the mob of the city to bow their foreheads, and to vow great prayers to God. So out of the common events of life, out of the passions put by God into your hearts, you may paint on the walls of your life the fairest figures, angels and prophets. Out of common stones of your daily work, you may build yourself a temple which shall shelter your head from all harm, and bring down to you the inspiration of God. THEODORE PARKER.

THE FRENCH *savant*, M. Dufour, has been making a very curious calculation, with a view of showing that the bulk of our globe undergoes annual increase from the deposit of metoric dust, amounting, as he states, to two cubic metres a year. According to this hypothesis, the earth increases annually the 114,400,000th part of its weight.

RELIGION OF THE GREEKS AND THE GREEK CHURCH.

MRS. JULIA WARD HOWE'S "FROM THE OAK TO THE OLIVE."

[SECOND ARTICLE].

IN America we have religious liberty. This does not mean that a man has morally the right to have no religion, but that the very nature of religion requires that he should hold his own convictions above the ordinances of others. The Greeks have religious liberty, whose idea is rather this, that people may believe much as they please, provided they adhere outwardly to the national church. The reason assigned for this is, that any change in the form or discipline of this church would weaken the bond that unites the Greeks out of Greece proper with those within her limits. This outward compression and inward latitude is always a dangerous symptom. It points to practical irreligion, an ever widening distance between a man's inward convictions and his outward practice. Passing this by, however, let us have a few words on the familiar aspect and practical working of the Greek church as at present administered. Like other bodies politic and individual already known to us, it consists of a reconciled opposition, which, held within bounds, secures its efficiency. The same, passing those bounds, would cause its annihilation. Like other churches, it is at once aristocratic and democratic. It binds and looses. It is less intellectual than either Catholicism or Protestantism; perhaps less intolerant than either, so far as dogma goes. I still think it narrower than either in the scope of its sympathies, lower than either in its social and individual standard. Taken with the others, it makes up the desired three of human conditions; but before it can meet them harmoniously, it has a long way to go.

Refusing images, but clinging to pictures; allowing the Scriptures to the common people, but discouraging their use of the same; with an unmarried hierarchy of some education, and a married secular clergy of none—the Greek church seems to me to be too flatly in contradiction with itself and with the spirit of the age to maintain long a social supremacy, a moral efficiency. The department of the clergy last mentioned receive no other support than that of the contingent contributions of the people, paid in small sums, as the wages of services better withheld than rendered. Exorcisms, benedictions, prayers recited over graves, or secured as a cure for sick cattle—these are some of the sacerdotal acts by which the lesser clergy live. Those who wish to keep these resources open must, of course, discourage the reading of the New Testament, whose great aim and tendency are to substitute a religion of life and doctrine for a religion of observances. Congregations reading this book for themselves, no matter how poor or ignorant in other matters, will ask something other of the priest than the exorcism of demons or the cure of cattle.

Of the higher clergy some have studied in Germany, and, reversing Mr. Emerson's sentence, must know, one thinks, better than they build. Orthodox their will may be, firm their adherence to the establishment, strict their administration of it. But they must be aware of the limits that it sets to religious progress. And so long as they cannot preach to their congregations the full sincerity and power of their inward convictions, their ministration loses in moral power—the house is divided against itself.

I visited the Cathedral of Athens but once. It is a spacious and handsome church, in what I should call a modern Eastern style. It was on Sunday, and mass was going on. The middle and right aisles were filled with men, the left aisle with women. I do not know whether I have mentioned elsewhere that in the Greek and Russian, as in the Quaker church, men and women stand separately—stand, for seats are neither provided or allowed. I found a place among the women, commanding a view of the high altar. The archbishop, a venerable-looking man, in gold brocade and golden headdress, went through various functions, which, though not identical with those of the Romish mass, seemed to amount to about the same thing. There were bowings, appearings and retirings, the swinging of censers, and the presentation of tapers fixed in silver candelabras, and tied in the middle with black ribbon, so as to form a sheaf. These candelabras the archbishop from time to time took, one under each arm, and made a step or two towards the congregation. The dresses of the assistant priests were very rich, and their heads altogether Oriental in aspect. One of them, with his gold-bronzed face and golden hair, looked like pictures of St. John. The vocal part of the performance consisted of a sort of chant, with responses intensely nasal and unmusical. This psalmody, which is little relished by Greeks of culture, is yet maintained, like the discipline, intact, lest the most trifling amelioration should weaken the tie of Christian brotherhood between the free Greek church and the church that is in bondage with her children. To one familiar with the pretexts of conservatism, this plea of union before improvement is not new nor availing. One laughs, and remembers the respectabilities who tried to paralyze the American intellect and conscience in order to save the Union, which, after all, was saved only by the measures they abhorred and denounced. I had soon enough of what I was able to hear and see of the Greek mass. As I stole softly away, I passed a sort of lesser altar, before which was burning a circular row of tapers. An old woman had similar tapers on a small table, for sale, I suppose. I was invited, by gesture, to consummate a pious act by the purchase of some of these, but declined, not without remembering that I was some time since elected a lay delegate from a certain Unitarian church to a certain Unitarian conference. This fact, if communicated, would not have heightened my standing in the approbation of the sisters who then surrounded me. "What, no candle?" said their indignant glances. I was silent, and fled.

PROTESTANTISM IN GREECE.

In the presence of the contradictions alluded to above, the position of the Greek church and of American Protestant missionaries becomes one of mutual delicacy and difficulty. The church allows religious liberty, and assumes religious tolerance. Yet it naturally holds fast its own children within its own borders. The Protestants are pledged to labor for the world's Christianization. When they see its progress opposed by antiquated usages and insufficient method, they cannot acquiesce in these obstacles, nor teach others to revere them. Here we must say at once that no act is so irreligious as the resistance of progress. Thought and conscience are progressive. Christ's progressive labor carried further the Jewish faith and tenets which were religious before he came, but which became irreligious in resisting the further and finer conclusions to which he led. "I come not to destroy, but to fulfill." Progress does fulfill in the spirit, even though it destroy in the letter. Protestantism acknowledges this, and this acknowledgment constitutes its superiority over the Greek and Catholic churches. The sincere reader of the New Testament will be ever more and more disposed to make his religion a matter lying directly between himself and the Divine Being. His outward conformity to all just laws and good institutions will be, not the less, but the more perfect because his scale of obligation is an individual one, the spring and motive of his actions a deeply inward one. Church and state gain in soundness and efficiency by every individual conscience that functions within their bounds. Religion of this sort leads away from human mediations, from confessions, benedictions, injunctions, and permissions of merely human authority. It confesses first to God, afterwards, if at all, to those whom its confessions can benefit. It brings its own thought to aid and illustrate the general thought. It cannot abdicate its own conclusions before any magnitude either of intellect or of age.

The Protestant, therefore, would be much straitened within the Greek limits. He is forced to teach those who will listen to him that God is much nearer than the priest, and that their own simple and sincere understanding of Christian doctrine is at once more just and more precious than the fallacies and sophisms of an absolute theology. Such teaching will scarcely be more relished by the Greek than by the Romish clergy; yet the Protestant must teach this, or be silent.

And this, after their fashion, the American missionaries do set forth and illustrate. Their merits and demerits I am not here to discuss. How much of polite culture, of sufficient philosophy, goes with their honest purpose, it is not at this time my business to know or to say. Neither is their special theology mine. They believe in a literal atonement, while I believe in the symbolism which makes a pure and blameless sufferer a victim offered in behalf of his enemies. They look for a miraculous, I for a moral regeneration. They make Christ divine of birth, I make him simply divine of life. Their dogmas would reconcile God to man, mine would only reconcile man to God. Finally, they revere as absolute and divine a book which I hold to be a human record of surpassing thoughts and actions, but with the short-comings, omissions, and errors of the human historiographer stamped upon them. With all this diversity of opinion between the church of their communion and that of mine, I still honor, beyond all difference, the Protestant cause for which they stand in Greece, and consider their representation a just and genuine one."

Lee & Shepard, of Boston, are the publishers of this book.

We ought to add that the critical portions of the book while they give it character and will make it a conspicuous target for orthodox reviewers, are entirely subordinate to the narrative portions.

MUSIC IN AFRICA.

THIS highly interesting extract is from the "Record of an Obscure Man," by Wm. Lowell Putnam, and is a portion of an elegant summary of Travels and Researches in that land of mystery, *Central Africa*, contained in the dialogue of this rare and delightful volume. The book is the tribute of a noble and cultivated mind, wholly free from the vulgar prejudice of race, to the gentle manners and hospitable virtues of the Africans, who have won the gratitude and praise of the various travelers who have visited them—Mungo Park, Denham, Capperton, Laing, Caillet, Robertson and others.

The same year (1861) in which the author bestowed these attractive pages of rare information in behalf of a race against whom cupidity and ignorance have conspired to rob of fair report as of every other right, she laid upon the altar of country and Freedom, at the battle of Ball's Bluff, Va., the sons whose noble memory is a precious legacy to every loyal American heart; and a pledge that the "debt to Africa shall yet be paid" in the bright, triumphant coming of complete justice, that shall melt away every prejudice of race from our laws and customs.

C. F. P.

"When the Africans are better known, perhaps our prejudices may wear off. We find the Africans barbarians, whenever their custom differs from ours; but they are on the road to civilization when their nonsense suits our nonsense. It is quite in order, for example, that they should bring the exhilaration of music to beguile the fatigue of a warlike march, and to strengthen the arm for devastation and murder; but when we find that the African invigorates in the same manner the nerves and muscles of the peaceful husbandman, we pity the poor, ignorant creatures. 'Sow and reap to music,' what a lazy way of going on. Yet that little remnant of a golden age in Europe, the vintage feast, we find poetical."

"Upon authority. And then the peasants of Europe are not negroes!"

"I should not be sorry if music with us made as necessary a part of daily life as it seems to be in Africa. When it does, we shall admire ourselves very much for it no doubt. In the meantime, our restricted enjoyment of it is a part of our superiority.

"If the Africans could have the view taken by foreigners of some of their customs on some points in their character, they would perhaps bring forward a plausible defense.

"Take their indolence, for example," I suggested "Might they not say, 'it is our moderation, our humanity, that keep us from wearing out our lives, or driving others through theirs, in unceasing toil? The never satisfied avidity of the whites, through which they lose sight of the end in the means, makes our reasonable, cheerful industry look to them like idleness.'"

"Might they not say—as, indeed, Mungo Park, has said for them—that a people cannot be called indolent whose wants are supplied by its own exertions? They might perhaps go farther, and say that they show more respect for labor than we do; for they love it, they enjoy it, they fete it. With them, sowing time is the time of a festival; the harvest, again, is the season of 'an infinity of rejoicings.' The chief of the village comes out at the head of the workmen, attended by a band of minstrels, who make the air resound with their songs.

"If the scene Laing saw at Falaba had been described by some old Greek poet, what a beautiful picture of primitive manners we should find it! The inhabitants of Falaba owe the king three days' labor in the year—one to sow his rice, one to weed and one to reap it. It was the spring festival Laing saw. The king appeared attended by his band of minstrels to encourage the workmen. The performances began with a discourse by the chief orator. In less than a quarter of an hour after it was concluded, the men were arranged in order of work, and with a method which Laing found truly astonishing. They were drawn up in two lines; the first, five hundred persons, scattered the seed; the second, about two thousand, covered it. 'They advanced,' he says, 'regularly, and with such rapidity that the work appeared more like magic than a human performance.' Their labors were accompanied by the music of the minstrels, 'without whose presence and cheering song,' as Laing says, 'nothing is effected in work, festivity, or war.'"

"Are those African tribes that are renowned for their music, as industrious as the others?"

"It is probable that the musicians themselves are not skillful in any art but their own. But I have not observed any connection between the African's love of music and his supposed indolence. The Timanis, who, from their position near the mouth of a large river, have been so depraved by the slave-trade that the habit of honest industry has almost died out among them, seem to have lost in an equal degree the love of genial recreation. Laing passed through their country on his way into the interior. He speaks often of their sorcerers, but says nothing of minstrels. They held no festivals in honor of the stranger, gave him no serenades, and an air of distrust made their limited hospitality yet more ungracious. But when he reached the country of the Kurankos, a people a degree higher in manners and in industry, he found the barbarian graces revive. In every town he enters the stranger receives a musical reception."

"What was the character of this music?"

"At first, rude enough. The traveler would have preferred a quiet nights' rest to the noisy serenade they gave him at Kulufa, the first important Kuranko town they entered. At Simera, his next stopping-place, the song of welcome was chanted to a very rude instrument, a sort of violin, having but one string of twisted horse-hair; yet the performer 'contrived to produce a pleasing harmony.' Laing heard no music, however, captivating to a European ear, until he reached Kamato, the last Kuranko town of importance that he passed through; here he heard 'instruments skilfully handled, that sent forth most melodious sounds.' 'We arrived at a time of mourning.' The people were lamenting the death of their chief. The crying and wailing continued through the night; but at daybreak music took their place. 'The deep tones of a large balafu resounded through the morning air in a manner truly solemn.' 'I awoke early,' he says, 'and lay listening for upward an hour with pleasure to the music, which rang in my ears like magic.' The singers on this occasion were from Sangara, which lies yet farther east than the country of Sulinmas, which Laing entered on leaving the Kurankos. Here he found himself in a land of music. In the first Sulima town he entered, the inhabitants made a great feast in his honor, ending with a dance to the sweet music of the balafu. 'The airs,' he says, 'were soft and wild, and awakened in him so strong a remembrance of early days that he was almost ready himself to join the merry throng.'"

"'Remembrance of early days?' Then the soft, wild airs of these African people must have recalled to Laing the melodies of Scotland!"

"Perhaps some of the beautiful airs which the Africans have given to our country were first heard in Sulimana or Sangara. As Laing passed on through the Sulimana country, deputations from the towns came out to meet him, always attended by a band of music. Even a slave-town, which he passed through just before arriving at the Sulima Capital, did not neglect this refined courtesy. The head man—himself a slave—sent out a band of music and fifty armed men to escort the 'king's stranger' into his town. The people of this town vied with each other in acts of kindness. The head man, whom Laing describes as 'a most respectable, venerable looking old man,' received him warmly, and entertained him with great hospitality. Laing was glad to rest for a day in this town. The music that Laing heard among the Sulimas seems to have been all of an agreeable character, except the warlike music during a kind of sham-fight, and the terrific chorus to a war song. He found the people of this musical land more skilled in agriculture than those of the other countries he had passed through. He saw here large plantations of rice; he was struck by the regularity and beauty of the alternate beds of corn and cassada, by the clean appearance of the ground, and the care taken to keep it free from weeds. In the rich pastures large flocks of sheep and herds of oxen were grazing."

"How far is this country from the coast?"

"The capitol of the Sulimas is about two hundred miles east from the colony of Sierra Leone. Laing was the first white man who appeared in these regions."

"These people, then, had gained nothing from civilized instructors?"

"I should rather say they had not lost everything through civilized betrayers. They had suffered much from the effects of the slave-trade, though not in an equal degree with those in direct communication with the great slave-marts near the coast. The people of Sangara, which lies beyond Sulimana, seem to be as superior to the Sulimas in skill and industry as the Sulimas to the Kurankos, or these again to the Timanis. It is not in morals alone that the people in the neighborhood of foreign settlements in Africa are, as Robertson says of those on the gold coast, in a 'worse condition than before they ever saw the face of a European.'

"There are many indications that Africa has been arrested in her social development—that the finer virtues and the higher forms of industry have been blighted in their expansion by the contact of our selfish civilization. It is a great debt that must be paid—that will be paid, I trust."

It was Mrs. Colvil's low, clear voice that broke the silence in which we had been sitting for some minutes. "Do you remember that African lyre?"

"Yes," said Edward; and then in answer to my inquiring look, continued: "We met in New York many years ago, when we were on our way from our old home to this place, a man who had lived several years in Africa. He had brought back with him some specimens of native art—among others, a musical instrument, which should have been worth to its inventor the fame of Terpander. I asked the owner whether this instrument was really a native invention, and whether it was not probable that some hints had been given by Europeans. He assured me that it came from a very savage tribe in the interior, who had never seen a white man; and added with a smile of condescension for my boyish simplicity—"I don't think there have been many harps carried out to Africa; we don't go there to teach music." The answer fell cold on my heart. It has often come back to me when I have been reading accounts of Christian dealing in Africa. And here, when I have seen in this orphan race the struggling of undeveloped capacities, or the gleams of undirected genius, I have heard in the tones of that careless voice, the light rebuke 'we did not bring them here to teach them.'"

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